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THE ECLECTIC REVIEW,

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Art. I. *History of the Peninsular War.* By Robert Southey, Esq.
LL.D. In three Volumes. Vol. I, 4to. pp. 806. Price 2l. 10s.
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WITH the exception of Italy, Spain is the most interesting region in Christendom, the most fertile in romantic associations, and the most remarkable in national character. Were there no other distinguishing circumstance in its records than the fact, that it has been twice, perhaps we should say thrice, in nearly complete military possession of its enemies, and yet not only remained unconquered, but ultimately proved triumphant, this would give to its annals a peculiar attraction. But the events of Spanish history are even more extraordinary in their connexion than in themselves. Twice has Spain been the debateable ground between Europe and Africa. Rome and Carthage contended for empire within its limits; and when the Saracens made their desperate effort for the possession of Christendom, Spain was one of the advanced positions on which they seized. The claim of succession to its crown, arrayed armies from England, Germany, and France, on its soil at one and the same moment; and its recent revolutions have exhibited and occasioned the most striking vicissitudes of a period marked by changes and occurrences of the most uncommon kind.

Dr. Southey is certainly happy in his choice of subjects. In his dramatic, epic, romantic, biographical, and historical compositions, we never find him taking up an insignificant name, an obscure theatre, or an uninteresting story. Nor has he, in the present instance, been unmindful of his former discretion. He has chosen a part of history, not only in the highest degree

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important, but for the illustration of which he is excellently furnished by local knowledge, ample materials, skill in the requisite languages, and indefatigable industry. With all these advantages on his side, we must nevertheless confess that he has somewhat disappointed us. There is altogether a want of effect about the narrative. We seldom find that dexterity in detecting the secret motives and springs of action, which is so indispensable a faculty in the historian. There is but little profound or vigorous political discussion. The characters concerned in the respective transactions, do not appear to us very happily discriminated; nor is the composition distinguished by vivacity. In one of the most important features of his undertaking, the distinct description of military movements and manœuvres, he has, in our apprehension, entirely failed. We entertain, however, sanguine expectations, that he will gain strength as he proceeds. The details of the Guerilla system will call forth his peculiar powers; and the heroic perseverance of the Spanish nation against the most fearful disparity of means and numbers, will rouse him into more vigorous narrative.

It is most painful to compare the later periods of Spanish history, with the times of its power and grandeur; and it is among the most impressive illustrations of the disastrous effects of misgovernment, to contrast the complete nullity into which the nation had sunk, with the state of intense activity into which it was thrown by a strong appeal to the energies of the people. In the days of Gonsalvo, de Leyva, Spinola, and Farnese, the armies of Spain were eminent in valour, discipline, and success: under the Bourbon dynasty, they became a mere mockery of military force. Nothing, in short, can exceed the state of debility into which that once powerful nation had been gradually falling, and which had reached its extreme point of depression at the epoch of the French Revolution. Dr. Southey has described this state of moral and political degradation with great accuracy.

‘ In other countries where absolute monarchy has been established, and the Romish superstition has triumphed, both have been in some degree modified by the remains of old institutions, the vicinity of free states, and the influence of literature and manners. But in Spain and Portugal, almost all traces of the ancient constitution had been effaced; and as there existed nothing to qualify the spirit of popery, a memorable example was given of its unmitigated effects. The experiment of intolerance was tried with as little compunction as in Japan, and upon a larger scale. Like the Japanese government, the Inquisition went through with what it began; and though it could not in like manner secure its victory, by closing the ports and barring the passes of the Peninsula, it cut off, as much as possible, all intel-

lectual communication with the rest of the world. The courts of Madrid and Lisbon were as despotic as those of Constantinople and Ispahan. They did not, indeed, manifest their power by acts of blood, because the reigning families were not cruel, and cruelty had ceased to be a characteristic of the times; but with that cold, callous insensibility to which men are liable, in proportion as they are removed from the common sympathies of humankind, they permitted their ministers to dispense at pleasure exile and hopeless imprisonment, to the rigour and inhumanity of which death itself would have been mercy. The laws afforded no protection, for the will of the minister was above the laws; and every man who possessed influence at court, violated them with impunity, and procured impunity for all whom he chose to protect. Scarcely did there exist even an appearance of criminal justice. Quarrels among the populace were commonly decided by the knife: he who stabbed an antagonist or an enemy in the street, wiped the instrument in his cloak, and passed on unmolested by the spectators, who never interfered farther than to call a priest to the dying man. When it happened that a criminal was thrown into prison, there he remained till it became necessary to make room for a new set of tenants: the former were then turned adrift; or, if their crimes had been notorious and frequent, they were shipped off to some foreign settlement.

‘ After the triumph of the monarchial power, the Cortes had fallen first into insignificance, then into disuse. There was no legislative body; the principle of the government being, that all laws and public measures of every kind were to proceed from the will and pleasure of the sovereign. Men of rank, therefore, if they were not in office, had no share in public business; and their deplorable education rendered them little fit either to improve or enjoy a life of perfect leisure. It is said also to have been the system of both governments, while they yet retained some remains of perverted policy, to keep the nobles in attendance about the court, where they might be led into habits of emulous extravagance, which would render them hungry for emoluments, and thereby dependent upon the crown. The long continued moral deterioration of the privileged classes had produced in many instances a visible physical degeneracy; and this tendency was increased by those incestuous marriages, common in both countries, which pride and avarice had introduced, and for which the sanction of an immoral church was to be purchased.

‘ The armies partook of the general degradation. The forms of military power existed like the forms of justice: but they resembled the trunk of a tree, of which the termites have eaten out the timber, and only the bark remains. There appeared in the yearly almanacks a respectable list of regiments, and a redundant establishment of officers: but brave and capable of endurance as the Portuguese and Spaniards are, never were there such officers or such armies in any country which has ranked among civilized nations. Subalterns might be seen waiting behind a chair in their uniforms, or asking alms in the streets; and the men were what soldiers necessarily become when, without acquiring any one virtue of their profession, its sense

of character and honour, its regularity, or its habits of restraint, they possess all its license, and have free scope for the vices which spring up in idleness. Drawn by lot into a compulsory service, ill-disciplined, and ill-paid, they were burdensome to the people, without affording any security to the nation.' pp. 4—7.

Religion, taking the word in its emphatic sense, was in a most miserable condition; but it presented, in some respects, a less gloomy aspect. Although the people at large were under the absolute dominion of superstitious feeling, and the parochial clergy, as well as the monastic orders, were nearly on the same level with the laity in point of mental enlargement, yet there were signs of the approach of a better state of things. The dignitaries of the church were men of respectable characters. The spirit of intolerance was mitigated; much had been done, by commercial intercourse and other circumstances, to diminish the horror in which heretics had been formerly held; and some progress had been made towards the introduction of liberal opinions. The morals of the lower classes were deeply depraved, and the influence of 'what may be called their vulgar, rather than their popular literature,' must have greatly tended to the increase of their licentiousness. The robber or the assassin was usually the hero of the ballad; nor was the Spanish drama free from this gross perversion of right feeling and taste. Even the higher orders were infected by this corruption of manners. Noblemen delighted to ape the ruffian and the bravo, and 'women were found among those of distinguished rank, who affected the dress and the manners of the vilest of their sex.' Such was the state of things in Spain, when the Revolution involved France in the calamities of civil commotion, and ultimately placed the sceptre of that country in the hands of a military adventurer, gifted with faculties of the highest order, but deficient in the judgement and moderation necessary for the retention and consolidation of power. The outline of the great transactions of that era is sketched, but not with a master hand. There appears to be too much of party feeling, on a contracted scale, in the mind of the present Historian, for either a candid or an enlarged view of events which require an unusual absence of prejudice in the individual who undertakes to trace out their course, and to analyse their precise qualities. He writes, in this portion of his work at least, too much in the character of a regularly drilled politician and pamphleteer, and with too little of the calm and impartial tone of an independent chronicler, to admit of our adopting his representations as our own, and, and at the same time, without enough of detail and definition to render it expedient to discuss with him the merits of the case. Dr.

Southey has made no secret of his sentiments; but they are no further before us at the present moment, than as they call for the observation, that a man of such decided party spirit has at least one disqualification for becoming a dispassionate historian. After a strong, and probably accurate statement of the evils arising from the absurd experiments tried on education by the Revolutionary governments, preparatory to an analysis of the scheme devised by Napoleon for training up the youth of France in entire subserviency to his views, Dr. Southey intimates that the Consul was then probably

‘hesitating whether to take the right-hand way or the left; whether to build up again the ruined institutions of France, strengthen the throne on which he had resolved to take his seat, by an alliance with the altar; and in restoring to the kingdom all that it was possible to restore, while he retained the sovereignty to himself, engraft upon the new dynasty those principles which had given to the old its surest strength when it was strongest, and a splendour of which no change of fortune could deprive it. Two parties would be equally opposed to this, the Jacobins and the Royalists. The latter it was impossible to conciliate: they would have stood by the crown even if it were hanging upon a bush; but their allegiance being founded upon principle and feeling,...upon the sense of honour and of duty, ...would not follow the crown when it was transferred by violence and injustice from one head to another. He found the Jacobins more practicable. They indeed had many sympathies with Bonaparte: he favoured that irreligion to which they were fanatically attached, because it at once flattered their vanity and indulged their vices; his schemes of conquest offered a wide field for their ambition and their avarice: and what fitter agents could he desire than men who were troubled with no scruples of conscience or of honour; whom no turpitude could make ashamed; who shrunk from no crimes, and were shocked by no atrocities? Thus Bonaparte judged concerning them, and he reasoned rightly. The Jacobins both at home and abroad became his most devoted and obsequious adherents: they served him in England as partizans and advocates, denying or extenuating his crimes, justifying his measures, magnifying his powers, and reviling his opponents; on the continent they co-operated with him by secret or open treason, as occasion offered; in France they laid aside in his behalf that hatred to monarchy which they had not only professed but sworn, and swearing allegiance to a military despotism, gave that despotism their willing and zealous support.’ pp. 34—36.

We have as little partiality for Jacobinism as even Dr. Southey can desire; but if the alternative be the ascription of ‘principle and feeling, honour and duty,’ to the Bourbon Royalists, who ‘would have stood by the crown,’ *quand même* ‘it were hanging upon a bush,’ we must submit to his anathema. The whole passage is a manifesto issued against those who shall presume to ‘extenuate’ what Dr. S. may be pleased to

consider as the 'crimes' of Napoleon, or to judge that extraordinary man by any other code than the opinions of the Laureate. A subsequent attack on the 'Foxites' is distinguished by the coarseness of its invective; and even the Grenville party, though their well known aristocratical feeling obtains for them high eulogy, are punished for their opposition to the specific measures of Administration, by a rebuke for their 'factious animosity.' We have thought it right to mention these particulars, since the feelings and views which they indicate, must be taken into the account in every fair estimate of the value of Dr. Southey's historical labours. But, that we may not be suspected of ascribing too much importance to his sentiments, we shall, without further delay, pass on to the immediate subject of his book.

When Napoleon, in the plenitude and very wantonness of power, determined on taking entire possession of Spain and Portugal, the administration of the former state was in the hands of Don Manuel de Godoy, Prince of the Peace; a man ignorant and selfish, of depraved morals and notorious incapacity. His influence and conduct corrupted the nobility; and the character of the Royal Family is sufficiently known, to render unnecessary any attempt to prove that neither talent, virtue, nor patriotic feeling was to be looked for in that quarter. From such a court and ministry, and from a nation sunk as were the Spanish people, Napoleon could anticipate no effectual opposition to his plans; and the whole of his career has sufficiently proved his practical ignorance of the disinterested qualities of human nature, and the moral force of human passion. He began with a series of intrigues, artfully devised, and skilfully arranged. The imbecility of the King, and the worthless character of Ferdinand, supplied him with his machinery; and he played father against son, and son against father, with as little remorse as he would have employed the different pieces on a chess-board. The general detail of these manœuvres is distinctly, and no doubt accurately given by Dr. Southey; but we cannot say that he displays any extraordinary sagacity in exploring the secrets of cabinets, or in tracing up events to their obscure causes. The conspiracy of the Escorial, the tumult at Aranjuez, and the abdication of the King, were all subservient to the grand design of Napoleon, and were made use of by him in furtherance of his ends; but how far he might be concerned in them, or whether they did not take place entirely without his interference, are questions by no means, as it appears to us, sufficiently cleared up. Without, however, entering into the discussion of these points,

we shall confine ourselves to overt acts and specific circumstances.

The first step towards proceedings, was the appointment of an Army of Observation, under the command of Junot; while the Treaty of Fontainebleau stipulated for the joint occupancy of Portugal by a French and Spanish force. Junot's advanced guard crossed the frontier on the 19th of November, 1807, and by the close of the month, after an unresisted, but destructive march, reached Lisbon. His entry of the capital was unopposed, though the army and populace were in excellent temper for fighting, and the English sailors and marines in Sir Sidney Smith's fleet, were eager 'to be let loose against the enemy.' The Regent, however, most wisely forbade a resistance, which, under actual circumstances, could have been attended only by partial and temporary success, followed by far heavier calamities than those which might be expected to result from quiet submission.

'The morning of the 27th had been fixed for the embarkation; and at an early hour, numbers of both sexes and of all ages were assembled in the streets and upon the shore at Belem, where the wide space between the river and the fine Jeronymite convent was filled with carts and packages of every kind. From the restlessness and well-founded alarm of the people, it was feared that they would proceed to some excess of violence against those who were the objects of general suspicion. The crowd however was not yet very great when the Prince appeared, both because of the distance from Lisbon, and that the hour of the embarkation was not known. He came from the Ajuda, and the Spanish Infante D. Pedro in the carriage with him; the troops who were to be on duty at the spot had not yet arrived, and when the Prince alighted upon the quay, there was a pressure round him, so that as he went down the steps to the water-edge, he was obliged to make way with his hand. He was pale and trembling, and his face was bathed in tears. The multitude forgot for a moment their own condition in commiseration for his; they wept also, and followed him, as the boat pushed off, with their blessings. There may have been some among the spectators who remembered, that from this very spot Vasco de Gama had embarked for that discovery which opened the way to all their conquests in the East; and Cabral for that expedition which gave to Portugal an empire in the West, and prepared for her Prince an asylum now when the mother country itself was lost.' p. 88.

Early in 1808, the French army began the projected occupation of Spain, by the treacherous seizure of the strongest fortresses in the northern provinces. The division of Murat entered Madrid in March. All these transactions were under friendly prettexts, but their real object was sufficiently apparent. Murat refused to acknowledge Ferdinand, and after a dis-

gusting farce of finesse and manœuvre, the catastrophe of Bayonne took place, and Joseph Bonaparte assumed the title of King of Spain. The miserable Junta, whose most efficient members were Azanza and O'Farrill, to which the government had been confided by Ferdinand when he left his capital for the frontier, truckled to the conquerors; but the people flew to arms, and their premature insurrection in Madrid, occasioned severe loss to the French, though it fell far heavier upon themselves.

At the commencement of the conflict, Murat ordered a detachment of 200 men to take possession of the arsenal. Two officers happened to be upon guard there, by name Daviz and Velarde; the former about thirty years of age; the latter, some five years younger, was the person who had been sent to compliment Murat on his arrival in Spain. Little could they have foreseen, when they went that morning to their post, the fate which awaited them, and the renown which was to be its reward! Having got together about twenty soldiers of their corps, and a few countrymen who were willing to stand by them, they brought out a twenty-four pounder in front of the arsenal, to bear upon the straight and narrow street by which the enemy must approach, and planted two others in like manner to command two avenues which led into the street of the arsenal. They had received no instructions, they had no authority for acting thus; and if they escaped in the action, their own government would without doubt either pass or sanction a sentence of death against them for their conduct; never therefore did any men act with more perfect self-devotion. Having loaded with grape, they waited till the discharge would take full effect; and such havoc did it make, that the French instantly turned back. The possession of the arsenal was of so much importance at this time, that two columns were presently ordered to secure it: they attempted it at the cost of many lives; and the Spaniards fired above twenty times before the enemy could break into the neighbouring houses, and fire upon them from the windows. Velarde was killed by a musket-ball. Daviz had his thigh broken; he continued to give orders sitting, till he received three other wounds, the last of which put an end to his life. Then the person to whom he left the command offered to surrender; while they were making terms, a messenger arrived bearing a white flag, and crying out that the tumult was appeased. About two o'clock, the firing had ceased every where, through the personal interference of the junta, the council of Castille, and other tribunals, who paraded the streets with many of the nobles, and with an escort of Spanish soldiers and imperial guards intermixed. It might then have been hoped that the carnage of this dreadful day was ended; the slaughter among the Spaniards had been very great. This, however, did not satisfy Murat. Conformably to the system of his master, the work of death was to be continued in cool-blood. A military tribunal under General Gronchy was formed, and the Spaniards who were brought before it were sent away to be slaughtered, with little inquiry

whether they had taken part in the struggle or not. Three groupes of forty each were successively shot in the Prado, the great public walk of Madrid. Others in like manner were put to death near the Puerta del Sol, and the Puerta del S. Vicente, and by the church of N. Senora de la Soledad, one of the most sacred places in the city. In this manner was that second of May employed by the French at Madrid. The inhabitants were ordered to illuminate their houses, — a necessary means of safety for their invaders, in a city not otherwise lighted; and through the whole night, the dead and the dying might be seen distinctly as in broad noon-day, lying upon the bloody pavement. When morning came, the same mockery of justice was continued, and fresh murders were committed deliberately with the forms of military execution during several succeeding days.

pp. 247—250.

This conflict, which took place May the 2nd, 1808, gave fire to the train which had been gradually preparing, and which, in its explosion, set all Spain in a blaze, and flung the originator of her calamities from his throne. The firing having been heard at Mostoles, a small town south of Madrid, the Alcalde immediately despatched the following bulletin to the southern provinces.

‘The country is in danger. Madrid is perishing through the perfidy of the French. All Spaniards, come to deliver it!’

The massacre at Madrid was a signal which called the Spanish nation to arms. Asturias elected a representative Junta, which assembled at Oviedo; and the same system was adopted in the other provinces, though the Junta of Seville was considered as the central and presiding body. The revolution was retarded at Cadiz by the indecision (putting on it the most favourable construction) of Solano; but the determination of the people prevailed, and in the ferocity of awakened suspicion, they murdered the commandant. The French fleet in the harbour was compelled to surrender; though Don Thomas de Morla, who succeeded Solano, seems to have protracted that event as long as possible by his ineffective measures of attack. At Gibraltar, a different scene was taking place. Castaños, an honourable and enlightened man, who commanded the Spanish camp of observation at San Roque, communicated at once with Sir Hugh Dalrymple, and they jointly arranged a system of mutual counsel and aid. At Valencia, the people, or rather the rabble, murdered the governor, Miguel de Saavedra; and, instigated by the sanguinary Calvo, a canon of St. Isidro, massacred the French resident. The provincial Junta, with a view to arrest the progress of slaughter, called on the religious orders to interfere; and a

procession of monks visited, by torch-light, the scene of blood, but, intimidated by the threats of Calvo, withdrew without effectual mediation. When the morning dawned, it was discovered that in some of the victims, life was not yet extinct; and the mob shewed their better feeling, by concealing the circumstance from the merciless Canon, and conveying them to the hospital. The populace exhibited another proof of their accessibility to humane considerations, in their determination to spare the lives of a hundred and fifty of the French who had taken refuge in the citadel. But Calvo was not to be disappointed of his prey: he exhibited a letter, said to have been found on the person of one of them, containing a plot for giving up the city to an army of their countrymen. This horrible device was successful, and not a Frenchman of that division escaped the butchery.

‘ One circumstance alone occurred, which may relieve the horror of this dreadful narrative. M. Pierre Bergiere had acquired a large fortune in Valencia, and was remarkable for his singular charity. It was not enough for him to assist the poor and the sick and the prisoner with continual alms; he visited them, and ministered to their wants himself in the sick room and in the dungeon. Yet, his well-known virtues did not exempt him from the general proscription of his countrymen; and he too, having been confessed and absolved, was thrust out to the murderers. The wretch who was about to strike him, was one whom he had frequently relieved in prison, and upon recognizing him, withheld his arm. Calling, however, to mind that Bergiere was a Frenchman, he raised it again; but his heart again smote him, and saying, “ Art thou a Devil or a Saint, that I cannot kill thee?” he pulled him through the crowd, and made way for his escape.’

‘ During these atrocities, the Junta seem to have been panic-stricken, making no effort to exert an authority which never was so much needed. The Canon was not satisfied with this timid and unwilling acquiescence; he wished to involve them in the responsibility for these wholesale murders, or to bring them into discredit and danger by making them act in opposition to the wishes of the multitude whom he guided. With these views, he commanded five Frenchmen to be led to the door of the hall wherein they held their sittings, and sent in a messenger to ask in his name for a written order to put them to death. The intention was readily understood, but the moment was not yet come for acting decisively against this merciless demagogue; and the Conde de Cervellon replied: “ You have killed many Frenchmen without an order, and none can be wanted now.” Mr. Tupper went out to the assassins, and addressed them on behalf of the prisoners; he was struck at with a knife by one who called him a Frenchman himself; the blow was parried, voices were heard crying that he was an Englishman, and one man declared he would put to death, the first person who should offer violence to the English

Consul. But any interposition for the miserable French was in vain ; they were knocked down and stabbed, and their bodies were left upon the steps of the hall. There were still several Frenchmen concealed in the city, who were in danger every moment of being discovered and massacred. Mr. Tupper, when he found that all appeals to the humanity of the mob were unavailing, had recourse to a different method, and proposed to an assembly of ruffians, armed with the knives which they had already used in murder, and were eager to use again in the same service, that the survivors should be given up to him, that he might send them prisoners to England, promising in exchange for them a supply of arms and ammunition from Gibraltar. By this means their lives were preserved.

* The Canon Calvo was now in that state of insanity which is sometimes produced by the possession of unlimited authority. He declared himself the supreme and only representative of King Ferdinand, and was about to issue orders for dismissing the Conde de Cervellon from his rank as Captain-general, dissolving the Junta, and putting the Archbishop to death. A sense of their own imminent danger then roused the Junta. They invited him to join them, and assist at their deliberations. He came, followed by a crowd of ruffians, who filled the avenues when he entered the hall : he demeaned himself insolently, and threatened the assembly, till P. Rico, a Franciscan, one of the most active and intrepid in the national cause, rose and called their attention to a matter upon which the safety of the city depended ; and then denounced the Canon as a traitor, [and called upon the members immediately to arrest him. Calvo was confounded at this attack. When he recovered himself, he proposed to retire while the Junta were investigating his conduct ; they well understood his intention, and voted that he should immediately be sent in irons to Majorca ; and before the mob, who at his bidding would have massacred the Junta, knew that he had been accused, he was conducted secretly under a strong guard to the mole, put in chains, and embarked for that island. The Junta then acted with vigour and severity : they seized about two hundred of the assassins, had them strangled in prison, and exposed their bodies upon a scaffold. The Canon was afterwards brought back, and suffered the same deserved fate. What confession he made was not known ; he would not permit the priest to reveal it, farther than an acknowledgement that God and his crimes had brought him to that end.' pp. 286—289.

At Zaragoza, the citizens flew to arms, deposed their Captain-general, and elected the celebrated Palafox in his stead. Measures of general armament were ordered by the Supreme Junta ; and, from one end of Spain to the other, all was activity and ardour. Happily for the cause of patriotism, the French armies in the Peninsula were at this time inadequate to the emergency ; and the necessity for exertion was counteracted by the impossibility of meeting the organized insurrections which demanded suppression in every quarter. Strong divisions

were, however, despatched to the most important points. Moncey advanced on Valencia, Lefebvre Desnouettes marched against Zaragoza, Bessieres manœuvred upon Segovia and Valladolid, and Duhesme commenced active operations against the Catalans.

* Murat meantime had left Spain. Before he had well recovered from a severe attack of the Madrid colic, an intermittent fever supervened; and when that was removed, he was ordered by his physicians to the warm baths of Bares. The Duc de Rovigo, General Savary, who had acted so considerable a part in decoying Ferdinand to Bayonne, succeeded in the command. It happened at this time, that several French soldiers, after drinking wine in the public houses at Madrid, died, some almost immediately, others after a short illness, under unequivocal symptoms of poison. Baron Larrey, who was at the head of the medical staff, acted with great prudence on this occasion. He sent for wine from different *Ventas*, analyzed it, and detected narcotic ingredients in all; and he ascertained, upon full inquiry, that these substances, of which laurel-water was one, were as commonly used to flavour and strengthen the Spanish wines, as litharge is to correct acidity in the lighter wines of France. The natives were accustomed to it from their youth; they frequently mixed their wine with water; and moreover the practice of smoking over their liquor tended to counteract its narcotic effects, by stimulating the stomach and the intestines: it was, therefore, not surprising that they could drink it with safety, though it proved fatal to a few strangers. M. Larrey, therefore, justly concluded that there had been no intention of poisoning the French. If such a suspicion had been intimated, execrated as they knew themselves to be, the troops would readily have believed it, and a bloodier massacre than that of the 2nd of May must have ensued.

'This opinion of M. Larrey,' adds Dr. Southey, 'is confirmed by some cases of death produced by cordial waters, which occurred, I think, at Dublin a few years ago. An account was published in some journal, but I cannot refer to it, having met with it in the course of chance-reading, and not thinking at the time that I should ever have occasion to notice it. Except that the dose was stronger, the cases are precisely in point: and they shew also, which is equally in point, that poisons of this kind which prove fatal in some instances, are taken with perfect impunity in many others.' pp. 310, 11.

The first efforts of the French were successful. Valladolid, Segovia, Santander, were occupied; Cuesta and his undisciplined volunteers were defeated at Cabezon; the passage of the Ebro was forced at Tudela; and the Aragonese were defeated at Mallen and Alagon. But, in Catalonia, the well-combined schemes of Duhesme were completely foiled: the Somatenes, or armed population, defended the passes, and made successive stands at every strong position, until General Schwartz, who

commanded a division which was advancing on Manresa, began to hesitate.

'An odd accident deceived the French. There was among the Somatenes, a drummer, who had escaped from Barcelona. Little as the knowledge was which this lad possessed of military manœuvres, it enabled him to assume authority among these armed peasants, and he performed the double duties of drummer and commander with singular good fortune. For the enemy inferred from the sound of the drum, which was regularly beaten, that the peasantry were supported by regular troops: there were Swiss in Lerida, and the regiment of Extremadura was at Tarrega; the apprehension, therefore, was not unreasonable; and after a short stand against a brisk fire, Schwartz determined upon retreating. The Somatenes, encouraged by success, and now increasing in number, pressed upon him; and the news of his defeat raised the country behind him, to his greater danger. He had to pass through the little town Esparraguera, consisting of one narrow street nearly a mile in length. The inhabitants cut down trees, and brought out tables and benches to obstruct the way, and they stored the flat roofs of their houses with beams and stones. The head of the French column, ignorant of these preparations, entered the street at twilight; but having experienced the danger, Schwartz divided them into two bodies, one of which made its way on the outside of the town by the right, the other by the left. From this time, the retreat became disorderly; the enemy lost part of their artillery in crossing the Abrera; and had the people of Martorell acted upon the alert like those of Esparraguera, and broken down the bridge over the Noya, the fugitives, for such they were now become, might probably all have been cut off. They entered Barcelona in great confusion and dismay.' pp. 358, 59.

This check was sustained at Bruch, and General Chabran, in a subsequent attempt to penetrate in the same direction, failed at the same point. Nor was Duhesme himself more successful when he endeavoured to possess himself of Gerona, while he confirmed the Catalans in their desperate hostility by the ravages which he encouraged his troops to commit. The Valencians gallantly disputed the ground with Marshal Moncey on his advance against their city; and, though he forced his way through the obstacles which they opposed to him in the field, he failed before the 'old brick wall' of that ancient capital. The heroism of its defenders supplied their deficiency of means; and he retired disappointed of his expected prey. The most urgent object with the French was, to secure the possession of Andalusia, and to place the French squadron at Cadiz in safety, by occupying that important fortress and arsenal with a commanding military force. Moncey advanced as far as Andujar, but there he was stopped by the army of Castaños; and the well-contested battle of Baylen, gained by the Spaniards

under the immediate command of the Swiss general Reding, led to the famous convention which provided for the surrender of the French troops. The terms granted were highly favourable to the defeated party; but the Junta violated the capitulation, contrary to the remonstrances of General Castaños, Lord Collingwood, and Sir Hugh Dalrymple. The victory of Baylen was won July 19th 1808, and occurred most opportunely to counteract the disastrous effects of the hard-fought conflict of Rio Seco, hazarded by the rashness of Cuesta, in opposition to the opinion of Blake, and gained, after a bloody struggle, by Marshal Bessieres.

The effects of the Spanish success in Andalusia were decisive. The Intrusive Government, which had been previously embarrassed by the refusal of the Council of Castile to take the oath of fidelity, quitted Madrid; and the French armies began to concentrate at Vittoria. But the event which exhibited the heroism and endurance of the Spanish character in the most brilliant light, was the memorable siege of Zaragoza. In June 1808, Lefebvre Desnouettes, after defeating the raw levies which had opposed him in three successive actions, took up his position before the walls of the city; if, indeed, in the details of military manœuvres, that deserve the name of a wall, which was constructed of brick, ten or twelve feet high and three feet thick. Animated with their love of national independence, and with their strong faith in our Lady of the Pillar, the Zaragozans prepared for defence under the command of the illustrious Palafox. Their successful resistance to a fierce assault on the 15th, taught the French general the necessity of more cautious measures. He retired to a short distance for the purpose of calling up reinforcements; and, after defeating at Epila, Palafox, who was manœuvring in his rear, renewed on the 27th the siege. After some unsuccessful efforts to break into the city, he forced his way into the Torrero, whence he poured an incessant fire of shells and balls. Repeated failures having satisfied him of the impossibility of carrying the place by a *coup de main*, he felt himself under the necessity of undertaking a more regular investment, and on the 4th of August, opened the batteries before the gate of St. Engracia.

‘ The mud walls were levelled at the first discharge; and the besiegers rushing through the opening, took the batteries before the adjacent gates in reverse. Here General Mori, who had distinguished himself on many former occasions, was made prisoner. The street of St. Engracia, which they had thus entered, leads into the Cozo; and the corner buildings where it thus terminated, were, on the one hand, the convent of St. Francisco, and, on the other, the General Hospital. Both were stormed and set on fire; the sick and

the wounded threw themselves from the windows to escape the flames, and the horror of the scene was aggravated by the maniacs, whose voices raving or singing in paroxysms of milder madness, or crying in vain to be set free, were heard amid the confusion of dreadful sounds. Many fell victims to the fire, and some to the indiscriminating fury of the assailants. Those who escaped were conducted as prisoners to the Torrero; but when their condition had been discovered, they were sent back on the morrow, to take their chance in the siege. After a severe contest and dreadful carnage, the French forced their way into the Cozo, in the very centre of the city, and, before the day closed, were in possession of one half of Zaragoza. Lefebvre now believed that he had effected his purpose, and required Palafox to surrender, in a note containing only these words:—"Head-quarters, St. Engracia. Capitulation!" The heroic Spaniard immediately returned this reply:—"Head-quarters, Zaragoza. War at the knife's point!"

'The contest which was now carried on, is unexampled in history. One side of the Cozo, a street about as wide as Pall-Mall, was possessed by the French; and in the centre of it, their general, Verdier, gave his orders from the Franciscan convent. The opposite side was maintained by the Aragonese, who threw up batteries at the openings of the cross streets, within a few paces of those which the French erected against them. The intervening space was presently heaped with dead, either slain upon the spot, or thrown out from the windows. Next day the ammunition of the citizens began to fail;... the Frenchmen were expected every moment to renew their efforts for completing the conquest, and even this circumstance occasioned no dismay, nor did any one think of capitulation. One cry was heard from the people whenever Palafox rode among them, that, if powder failed, they were ready to attack the enemy with their knives,...formidable weapons in the hands of desperate men. Just before the day closed, Don Francisco Palafox, the general's brother, entered the city with a convoy of arms and ammunition, and a reinforcement of three thousand men, composed of Spanish guards, Swiss, and volunteers of Aragon,...a succour as little expected by the Zaragozans, as it had been provided against by the enemy.

'The war was now continued from street to street, from house to house, and from room to room; pride and indignation having wrought up the French to a pitch of obstinate fury, little inferior to the devoted courage of the patriots. During the whole siege, no one distinguished himself more remarkably than the curate of one of the parishes within the walls, by name P. Santiago Sass. He was always to be seen in the streets, sometimes fighting with the most determined bravery against the enemies not of his country alone, but of freedom, and of all virtuous principles, wherever they were to be found; at other times administering the sacrament to the dying, and confirming with the authority of faith, that hope, which gives to death, under such circumstances, the joy, the exultation, the triumph, and the spirit of martyrdom. Palafox reposed the utmost confidence in this brave priest, and selected him whenever any thing peculiarly difficult

or hazardous was to be done. At the head of forty chosen men, he succeeded in introducing a supply of powder into the town, so essentially necessary for its defence.

'This most obstinate and murderous contest was continued for eleven successive days and nights; more indeed by night than by day; for it was almost certain death to appear by day-light within reach of those houses which were occupied by the other party. But under cover of the darkness, the combatants frequently dashed across the street to attack each other's batteries; and the battles which began there, were often carried on into the houses beyond, where they fought from room to room, and from floor to floor. The hostile batteries were so near each other, that a Spaniard, in one place, made way under cover of the dead bodies, which completely filled the space between them, and fastened a rope to one of the French cannons; in the struggle which ensued, the rope broke, and the Zaragozans lost their prize at the very moment when they thought themselves sure of it.' pp. 416—419.

A council of war held by the Spaniards on the 8th of August, came to the resolution of defending the city to the last street, and, if expelled from that, to retire across the Ebro, break down the bridge, and hold the suburbs to the last. But there was no necessity for this brave resolve; the citizens were regaining their lost ground: they had become skilful in their gallant business. The French were driven from post to post till they held, instead of the half, scarcely the eighth part of the city; and in the morning of the 14th, their retreating columns were seen by the Spaniards, far off on the plain, in the direction of Pamplona. The last disgraceful acts of the assailants were, the firing of the houses which they held, and the blowing up of the magnificent church of St. Engracia. In connexion with this glorious event, we have some curious comments by the Historian. After the observation, that the heroic efforts of the Aragonese were 'the effects of patriotism, aided and 'strengthened by religion,' he exclaims:

'Let not the faith which animated the Aragonese be called superstition, because our Lady of the Pillar, Santiago, and St. Engracia, were its symbols. It was virtually and essentially religion in its inward life and spirit; it was the sense of what they owed equally to their forefathers and their children; the knowledge that their cause was as righteous as any for which an injured and insulted people ever rose in arms; the hope that, by the blessing of God on that cause, they might succeed; the certain faith that if they fell, it was with the feeling, the motive, and the merit of martyrdom. Life or death, therefore, became to the Zaragozans only not indifferent because life was useful to the cause for which they held it in trust, and were ready to lay it down: they who fell, expired in triumph, and the survivors rather envied than regretted them. The living had no fears for themselves, and for the same reason they could have no sorrow,

for the dead. The whole greatness of our nature was called forth,... a power which had lain dormant, and of which the possessors themselves had not suspected the existence, till it manifested itself in the hour of trial.' p. 123.

If that 'faith,' of which 'our Lady of the Pillar, Santiago, and St. Engracia,' are the symbols, be not 'superstition,' we would fain know in what the latter can be said to consist. If this false confidence be 'religion in its inward life and spirit,' what name is to be reserved for *faith in our Lord Jesus Christ*? We dare say that this tinsel passage appeared to Dr. Southey fraught with wisdom and eloquence: in our view, its philosophy is as spurious, as its 'religion' is opposite to the true nature of Christianity. The spirit which animated the Zaragozans, as far as religion is concerned, was neither better nor worse than that which, in a bad cause, actuated the followers of Mohammed or Moseilama. The latter, as well as the former, had 'the hope that, by the blessing of God, they might succeed; the certain faith that, if they fell, it was with the feeling, the motive, and the merit of martyrdom.' We sympathize, as intensely as Mr. Southey, with the sufferings and the triumphs of the patriotic defenders of the capital of Aragon; but we enter our protest against the obliquity of understanding which would claim for the excitement of fanaticism the eternal crown of the Christian martyr's devotion.

In June, the insurrection began in Portugal, and speedily became so general as, in addition to the daily expectation of an English force, to compel Junot to concentrate his troops in the neighbourhood of Lisbon. The description given, in the present volume, of the various proceedings of the insurgents, as the spirit of loyalty and patriotism flamed forth in the towns and provinces of Lusitania, is exceedingly well executed; it is, however, too complicated, and contains too much of detail and of individual adventure, to admit of satisfactory compression. The most skilfully conducted part of the rising, and that which bore most of a decidedly military character, was the manœuvring, in the northern provinces, between Loison and Silveira, afterwards created Conde d'Amarante for his able generalship in the actions near that place. We must not, however, omit to notice the horrible butchery of the inhabitants of Leiria, by the orders of General Margaron, and the infernal atrocities committed by the army of Loison, on its march from Almeida to Abrantes. The same officer authorized similar excesses at Evora, and 'has left,' says Dr. Southey, 'a name in Portugal which will be execrated to the latest generations.'

All these horrors were arrested by the appearance of an English army on the field of battle. In the beginning of August, Sir Arthur Wellesley landed in Mondego Bay, and on the 9th and 10th, advanced by Leiria towards Lisbon. Earlier in the year, the Sebastianists, a sect of which Dr. Southey gives a curious account, had been very busy with their prophetic anticipations.

‘ There exists in Portugal, a strange superstition concerning King Sebastian, whose re-appearance is as confidently expected by many of the Portuguese, as the coming of the Messiah by the Jews. The rise and progress of this belief forms a curious part of their history: it began in hope, when the return of that unhappy prince was not only possible, but might have been considered likely; it was fostered by the policy of the Braganzan party after all reasonable hope had ceased; and length of time served only to ripen it into a confirmed and rooted superstition, which even the intolerance of the Inquisition spared, for the sake of the loyal and patriotic feelings in which it had its birth. The Holy Office never interfered further with the sect than to prohibit the publication of its numerous prophecies, which were suffered to circulate in private. For many years, the persons who held this strange opinion had been content to enjoy their dream in private, shrinking from observation and from ridicule; but, as the belief had begun in a time of deep calamity, so now, when a heavier evil had overwhelmed the kingdom, it spread beyond all former example. Their prophecies were triumphantly brought to light; for only in the promises which were then held out, could the Portuguese find consolation; and proselytes increased so rapidly that half Lisbon became Sebastianists. The delusion was not confined to the lower orders, it reached the educated classes; and men who had graduated in theology, became professors of a faith which announced that Portugal was soon to be the head of the fifth and universal monarchy. Sebastian was speedily to come from the Secret Island; the Queen would resign the sceptre into his hands; he would give Bonaparte battle near Evora on the field of Sertorius, slay the tyrant, and become monarch of the world. These events had long been predicted; and it had long since been shewn, that the very year in which they must occur was mystically prefigured in the arms of Portugal. Those arms had been miraculously given to the founder of the Portuguese monarchy, and the five wounds were represented in the shield by as many round marks or ciphers, two on each side and one in the middle. Bandarra the shoemaker, who was one of the greatest of their old prophets, had taught them the mystery therein. Place two O's one upon the other, said he, place another on the right hand, then make a second figure like the first, and you have the date given. The year being thus designated, the time of his appearance was fixed for the holy week: on Holy Thursday, they affirmed the storm would gather, and from that time till the Sunday, there would be the most tremendous din of battle that had ever been heard in the world; for this April was the month of lightning which

Bandarra had foretold. In pledge of all this, some of the bolder believers declared that there would be a full moon on the 19th of March, when she was in the wane! It was a prevalent opinion that the *Encoberto*, or the hidden one, as they called Sebastian, was actually on board the Russian squadron.' pp. 134—7.

On the strength of this delusion, prophecies and prodigies had been rife; but Junot had treated them with contempt, until the agitation of the public mind was carried to its height by the arrival of the English armament. He now exerted himself with the utmost energy to meet the approaching danger. Loison was recalled from Alem-Tejo, and Laborde, with a strong division, advanced on Leiria for the purpose of effecting a junction with him there, and giving battle to the English. This design was, however, frustrated by the march of Sir Arthur Wellesley, who occupied Leiria, and thus interposed his army between the divisions of Loison and Laborde. The latter took up a strong position at Roliça, whence he was driven, with the loss of his cannon, on the 17th of August. Sir Arthur was preparing to follow up his victory, when an *incubus*, in the shape of Sir Harry Burrard, made its appearance to paralyze his operations. It was thought expedient that the army should wait for the arrival of Sir John Moore's division, though nothing whatever was known respecting its actual situation; and the troops were, consequently, halted in the neighbourhood of Vimeiro. Happily, Junot did not find it convenient to wait for the completion of Sir Harry's cautious arrangements, and determined to attack the English in their present position. Happily, too, as Sir. H. had not yet landed, the army was still under the efficient command of Sir Arthur Wellesley. The result is so well known to our readers as to render detail inexpedient. The bayonet decided the battle, and Sir Harry, with his prudent counsellors, General Clinton and Colonel Murray, again adopted the sagacious system of making victory as ineffective as possible. When Sir Hew Dalrymple landed, though he so far agreed with his second in command as to deem the plan of Sir Arthur extremely hazardous, he felt the necessity for advancing without waiting for Sir John Moore. Into the subsequent transactions we must decline entering. The negotiations relating to the Convention of Cintra, and the proceedings connected with the departure of the French, are fully and distinctly narrated by Dr. Southey; and his views of the policy and the consequences of that famous capitulation, are, on the whole, fair and judicious.

On the 26th of September, the Central Junta was installed

at Aranjuez; but the intrigues which attended the formation, and impeded the proceedings of that body, rendered its appointment, to a considerable extent, inefficacious. The war, in the mean time, was actively carried on in Catalonia. The efforts of Duhesme to obtain possession of Gerona, were defeated with great loss, and the Catelans even threatened Barcelona itself. But the most remarkable event of this period was, the admirably conducted enterprise which terminated in the liberation of the fine Spanish division under Romana. On its embarkation, the following singular circumstance is said to have occurred.

‘ Two of the regiments which had been quartered in Funen, were cavalry, mounted on the fine, black, long-tailed Andalusian horses. It was impracticable to bring off these horses, about 1100 in number; and Romana was not a man who could order them to be destroyed lest they should fall into the hands of the French: he was fond of horses himself, and knew that every man was attached to the beast which had carried him so far and so faithfully. Their bridles, therefore, were taken off, and they were turned loose upon the beach. As they moved off, they passed some of the country horses and mares which were feeding at a little distance. A scene ensued, such as, probably, never before was witnessed. The Spanish horses are not mutilated, and these were sensible they were no longer under any restraint of human power. A general conflict ensued, in which retaining the discipline that they had learnt, they charged each other in squadrons of ten or twenty together; then closely engaged, striking with their fore-feet, and biting and tearing each other with the most ferocious rage, and trampling over those which were beaten down, till the shore, in the course of a quarter of an hour, was strewn with the dead and disabled. Part of them had been set free on a rising ground at some distance; they no sooner heard the roar of the battle, than they came thundering down over the intermediate hedges, and catching the contagious madness, plunged into the fight with equal fury. Sublime as the scene was, it was too horrible to be long contemplated; and Romana in mercy gave orders for destroying them; but it was found too dangerous to attempt this; and after the last boats quitted the beach, the few horses that remained, were seen still engaged in the dreadful work of mutual destruction.’

pp. 663, 4.

In the midst of all these reverses, Napoleon was not idle. He felt that, however impolitic, as well as nefarious, his conduct towards Spain had been, to retract would be absolute ruin; and he displayed his usual energy, and his habitual disregard of public right and private comfort, in the adoption of vigorous measures to counteract the evils which he had wantonly provoked. He not only called out the standing conscription, but recurred to former lists which had been considered as can-

celled; and by the close of October, 100,000 of old troops and new levies had passed the Pyrenees to reinforce their countrymen. The Spanish armies were inferior alike in numbers, in discipline, and in equipment. They were posted along a line of injudicious extent, and instead of being placed under the direction of one able commander, they were under the separate commands of Castaños, Blake, and Palafox. The first army attacked was that of Blake, who seems to have displayed many qualities of an able general, but sustained a fatal defeat at Espinosa. Castaños, compelled by the commissioners of the Junta, against his own better judgement, to fight, lost the destructive battle of Tudela; and the Conde de Belveder, with the Estremaduran army, was irrecoverably routed at Burgos. Notwithstanding these disasters, the soldiers and the people were eager to defend Madrid; but their governor, the notorious Morla, counteracted their ardour, and on the 5th of December, General Belliard, with his division, entered the city. The army of Castaños, in its retreat from Catalayud, preserved its artillery; and its rear-guard, under Venegas, at the pass of Buvierca, gallantly repulsed the advancing French. At Sigüenza, Castaños resigned the command to Lapeña, and, in obedience to a summons from the Central Junta, repaired to the place where its members were assembled. A scene of incurable confusion now ensued. The Spanish armies were completely broken up, and, though many instances of skill and courage in the different officers might be cited, yet, the flight of the principal divisions was accelerated by fear and insubordination. The South of Spain was, however, saved for the present, by the diversion which was made by the English army, under Sir John Moore. That accomplished but unfortunate officer had succeeded to the command, after the recal of Sir Hew Dalrymple and the generals who had united with him in signing the Convention of Cintra. Into the history of the disastrous and well-known campaign which followed, we have no room or inclination to enter. Dr. Southey, as might have been expected, takes the side of Mr. Frere, who was clamorous for the advance, at all hazards, of the English army upon Madrid. We differ altogether from Dr. S. in his view of these transactions; and we can perceive in his statements much of that kind of misrepresentation which arises from a strong though unconscious bias in the mind. When he says of the lamented Moore, that 'he wanted faith in British courage,' he states that which is palpably incorrect; and when he gravely tells his readers, that 'it is faith by which miracles are wrought in war as well as in religion,' he lays down a principle on which it is to be hoped that no British general will ever act.

The anonymous Author of a spirited volume now on our table, has seemed to anticipate, though without distinct reference to any particular work, one leading deficiency in the present history, to which we adverted at the commencement of this article. 'It is a great misfortune,' he remarks, 'for the British army which served in the Peninsula, and for the Duke of Wellington himself, that no man possessed of the necessary information, and of the ability to work upon his materials, has been found to give a correct and valuable history of their campaigns. It is quite idle to send the official documents and papers required for such a work, to the most able writer and acknowledged historian of the day. Such a man, however great his talents, however nervous and rich his language, is, and must be, ill-qualified to write a military work, if he be a civilian, unacquainted with armies, and has never served. He may, indeed, succeed in painting the noble struggles of a patriotic population; he may describe in a glowing strain of manly eloquence such a defence as that of Saragossa, or the courageous exploits of mountain guerillas; but he can never impart to an account of the operations of regular armies, that charm and interest it is certainly capable of receiving. A man must, like a Xenophon or a Polybius, march with an army before he ventures to become the historian of its exploits. Would that some division-general with the pen of a Burgoyne or a Hutchinson, had marched and fought with the British troops in the Peninsula.* This is spoken in the spirit and with the enthusiasm of a soldier. Without participating in the warmth of the Writer's regret, we must allow the truth of his observation.

The volume closes with the battle of Corunna.

Art. II. *Institutes of Theology*; or a concise System of Divinity.

With a Reference under each Article to some of the principal Authors who have treated of the Subjects particularly and fully. By Alexander Ranken, D. D. One of the Ministers of Glasgow. 8vo. pp. xviii. 700. Price 14s. Glasgow. 1822.

THERE is certainly room for a good work of this description. Dr. Ranken runs over the list of the Latin systems, and those of Ridgeley, Burnet, Pearson, Doddridge, Dwight, and Hill; and after finding some fault or other with every one of them, he adds:

'There still seemed wanting an abridged system of divinity, with

* "Recollections of the Peninsula." p. 92.

particular references under every article to larger treatises on it, and so arranged as to enable the student to observe and compass the whole in its relative order.'

It does not, however, appear to us to have been necessary to produce any apology for undertaking such a work, at the expense of preceding writers. Dr. Ranken had simply to compose a better work, in point either of arrangement, compression, or bibliographical information, and the public would have been greatly indebted to him. The mere circumstance of his comprising within a single volume the substance of more bulky systems, would have sufficiently recommended his publication as one of obvious utility. It is the age of abridgements and compendiums, and a cheap article will always have the preference in the market. Had the execution of the work, therefore, been in all respects satisfactory, no one would have complained of it as an unnecessary addition to the theological library. We regret that we cannot award it such unqualified praise.

The Author claims for his arrangement, the merit of being 'simple, comprehensive, and philosophical.' Arrangement is an important feature of a divinity system. Our readers shall judge from the table of Contents, how far the present Writer has improved on the schemes of his predecessors.

'Introduction. § 1. The superior Importance of Theology. 2. The right Disposition for studying Theology. 3. Use and Limits of Reason in Matters of Revelation. 4. Of Systems of Theology. Chapter I. Of Religion—Atheism—Superstition. II. Of Natural Religion—the Being and Perfections of God, the Immortality of the Soul, and Moral Obligation. III. Of the Necessity of a Divine Revelation. IV. Of the History of Revelation, or the Canon of Scripture. V. Of Inspiration. VI. Of the Evidences of Inspiration. VII. Of the Doctrines of Scripture. VIII. Of Redemption. IX. Of the Doctrines of Grace. X. Of the Ordinances of the Gospel.'

The distinguishing feature of this arrangement is, its remarkable deficiency of analytical clearness and order. Chapter I. would more properly have been included in the Introductory matter; but if not, it seems strange to separate from the subject of Atheism, the proof of the Divine Existence. The necessity of a Divine Revelation is with no propriety made to follow the discussion of doctrines resting chiefly, if not entirely, on the discoveries of Revelation; such, for instance, as the Decrees of God, the Creation of the World, and the Immortality of the Soul. The history of Revelation, that is, of the progressive discoveries made under the Patriarchal, Mosaical, and Prophetical economies, is strangely mixed up with

a critical notice of Versions and Targums, in Chapter IV which occupies a hundred pages ; while Chapter V. consists of only twelve pages broken off from the subject of the following chapter, to which they properly belong. Under the head of ' the doctrines of Scripture,' Chap. VII., we have given us, ' Angels and Original Sin ;' as if these two were the leading topics of Revelation. Lastly, Justification by Faith, the cardinal article of the doctrines of Grace, is not found under that head, but in a preceding chapter ; while among doctrines of grace, we find Repentance and the Holy Ghost. We must confess that we are at a loss to perceive the philosophical simplicity of this arrangement. And yet it is evident, that Dr. Ranken piques himself not a little on his systematic order. He has devoted a whole section to the subject of theological systems, zealously contending for their necessity, and condemning the methods of his predecessors. ' Order,' he gravely tells us, ' is the offspring of wisdom and power ;' and in the original creation and the ordinary state and operations of nature, he finds the most perfect model of that order which a sound divine will not fail to observe in his systematic arrangement. Wisdom and power would seem, however, to be, in Dr. Ranken's mind, very nearly identical ; for immediately after making these two the father and mother of order, he adds :

' Wisdom devises the plan ; but power is requisite to subject the materials under the proposed arrangement. Even in things of an intellectual nature, mental power is necessary to compass the whole, to view it in all its parts, to discern their agreements and discrepancies, their subserviency and counteraction, with all their other relations, in order to construct or to describe the system or science.'

This ' mental power' which is necessary to the viewing of a thing in all its parts, we must suppose to be what is sometimes familiarly styled clear-headedness ; the very description of wisdom which is most requisite to the constructor of a system. A further measure of this mental power would have led the Author to perceive, that ' moral order' is something very different from scholastic arrangement. ' To restore moral order,' he remarks, ' is the great design of the Gospel of Christ.' *Ergo*, ' it must be of importance to observe and maintain order and method in all things, especially in the study of religion.' From which it may be clearly inferred, that one great design of Christ's coming was, to make divinity students methodical. And if the great example of the Creation, and the design of Redemption, be not sufficient to outweigh all the objections against the good old Scotch divinity, advanced by Dr. Campbell and ' the Independents,' it is added, that

the love of order 'seems a law of our nature,' though 'we often violate it:' for instance, 'we have no confidence in undisciplined or mutinous troops.' Who does not perceive that we could have, in like manner, no confidence in the doctrines or evidences of Revelation, unless they were marshalled and disciplined in systematic array, by a Divinity professor? After this triumphant demonstration of the necessity of order, fortified as it is by the consideration of the disorderly and unmethodical character of Revelation itself, we little expected to find Dr. Ranken forgetting himself so far as to admit that, 'in some respects, it is perhaps of little importance what method we follow, provided we omit nothing material, and give every thing its due weight on the heart and practice.' But this dangerous concession is speedily retracted, and he proceeds to argue that it is of great importance what method we follow. 'The method of Independents,' he says, 'and of those who reprobate all systems, seems a mere conceit.' The method of those who reprobate all method, we should have been led to suspect, was meant to describe the *Methodists*. But the worthy Dr. adds, to prevent such misconstruction of his words: 'It has been chiefly recommended by Mr. Glass and Dr. Campbell.' Those two eminent individuals were assuredly not Methodists in the usual acceptation of the phrase; and as little would they have known themselves under the designation of Independents. But Dr. Ranken chooses to call the method of study recommended by Dr. Campbell, 'the independent method of studying theology.' His readers are therefore to understand in future by Independents, the admirers of Dr. Campbell's plan of theological study. What name shall be found for the followers of Dr. Ranken?

But our readers may like to see, by what potent arguments this zealous advocate of system demolishes the objections of the acute and learned Author of the *Lectures on Systematic Theology*. The latter, it is well known, was far from wishing to lay aside systems altogether as useless or even dangerous. 'But I am not,' he says, 'for *beginning* with them.' Dr. Ranken contends that, in the first place, Dr. Campbell's method involves an inconsistency, because, while he admits the excellency and necessity of method in general, he does not approve of the dry systematic method which he, Dr. Ranken, approves of. Because he was not overfond of creeds and systems, therefore it was inconsistent in him to admit the utility of method! Admirable reasoner! Dr. C. remarks, that there is no such a thing as a methodical digest of doctrines in the Scripture, nor was there in the Church in the earliest and purest times. That is not true, replies Dr. R., for there is

the decalogue!! Not content with this annihilating blow, he goes on.

‘What else can you call the Epistle to the Romans, and several of the other Epistles? Each contains the sum of the doctrines of the Gospel digested into that form or method which, to the Apostle who wrote it, seemed best suited to the circumstances of the times and of the people. And occasionally these are abridged in a few words, as by our Saviour himself,—“God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish,” &c. or by the Apostle,—“Great is the mystery of godliness, God manifested in the flesh,” &c. Thus the inconsistency of this scheme is very evident, and something more than inconsistency,—a want both of just observation and due consideration in reference to the sacred Scriptures, and, though certainly unintended, a sophistry, or, at least, a fallacy of argument scarcely to have been expected in so acute a reasoner.’

Most of our readers will recollect the anecdote of the great Lord Chatham, which states him to have overheard, as the door closed upon him on retiring one day from the House of Commons, a puny orator begin his speech with ‘I rise to reply to the honourable gentleman,’—meaning Mr. Pitt, who had last spoken, and whom he had watched out before he ventured to rise. Mr. Pitt turned round, and slowly marching back to his seat, fairly confounded and struck dumb his doughty antagonist, by simply exclaiming, ‘Now let me hear what the honourable gentleman has to say to me.’ Dr. Ranken’s *reply* to Dr. Campbell has forcibly brought this anecdote to our recollection. But he is safe: Dr. Campbell cannot return to confront his grave reprover. Let us then examine this proof of his alleged inconsistency and sophistry. It is not true, says Dr. R., that there is no methodical digest of doctrines in the Scriptures, because they contain certain simple declarations, and certain trains of argument, in which the doctrines of the Gospel are virtually comprehended. Those declarations are digests, those argumentations are methodical systems. You object to my *Institutes of Theology*: what say you to the Epistle to the Romans? You find fault with the Assembly’s Larger Catechism: what difference is there between that and a text of scripture, such as 1 Tim. iii. 16.? Both are summaries. What could Dr. Campbell have said to this?

Dr. Ranken, having thus, in the first place, shewn that ‘the independent method’ ‘seems inconsistent,’ proceeds, secondly, to shew its inconsistency. ‘The study of system,’ he remarks, ‘is disapproved, and yet the art of system-making is recommended, and recommended to youth.’ Dr. Campbell recommends a systematic study of the Scriptures, chiefly by means

of the parallel passages of Scripture. This, according to Dr. R. 'is as if every man were to causeway his own road, build his own house, plough his own field,—in a word, return to the practice of barbarous times, and never to proceed in the successive improvements of science.' For the student 'to labour himself' in thus studying the Bible in the original, as Dr. Campbell recommends, would be a waste of his time, since he has only to take for granted the ready-made deductions which others, by their previous labour, have furnished in the form of convenient digests. To reject these, is, we are told, to return to the practice of barbarous times, when there were no professional system-makers. Will it be credited that such language as this can be seriously held by a Protestant divine in the nineteenth century, in reference to the study of the Bible? Aware that this statement savours a little of Papistry, the good Dr. endeavours, in a subsequent paragraph, to fight off the objection, that to make systems thus necessary, is to abandon the principle that the Scriptures are a sufficient rule. He shall be heard in his own defence.

'The Scriptures certainly contain the words and the doctrines of wisdom; but they must be gathered and applied. They are not intended to work as a charm, nor will they afford spiritual and moral nourishment without being digested. Now, in digestion, the whole contents of the stomach are not indiscriminately taken into the circulation of the blood; there is a selection, a secretion, an arrangement adapted to the different uses of nature. So it is the duty and the interest of the man of God, to occupy himself diligently with the Scriptures, not merely as they are, but in arranging them for the purposes of more ready application and practice; and if this shall be found already done for him, thankfully to adopt the judicious plans of others, and to enjoy the fruits of their labours.'

At the risk of being ourselves thought very unthankful for the labours of Dr. Ranken, we must observe that his metaphor is a singularly unfortunate one. The Scriptures assuredly do not require such cooking to make them yield nourishment. If they did, he is not a spiritual *Kitchiner*. But, in fact, a system is the most indigestible form in which wholesome truths can be served up; and they require, in this state, a peculiarly strong appetite to extract from them the nourishment they are adapted to yield. In these made dishes, there is so strong a seasoning of foreign ingredients, that the real flavour of Scriptural truth is often overpowered, and the mind rejects the distasteful mixture. What parts of the Bible Dr. R. means to allude to, when he says that the whole contents are not to be 'indiscriminately taken up,' we leave him to explain. We agree with

him, that the Scriptures are not intended to work as a charm ; but he seems to think that systems may thus operate ; and his words look too much like attributing to the *hocus pocus* of mere arrangement, a *moral* effect on the mind and heart, which he would readily admit, we are persuaded, can be secured only by the influence of the Spirit of God.

Had the Dr. succeeded, even to his own satisfaction, in proving systems to be necessary, it would not have been requisite for him to multiply arguments in their defence. But to silence all misgivings, he adds, fifthly: ' In spite of all that ' can be said against systems, *they will be framed.*' And let them be framed. What is this to the purpose of determining the question, whether to *begin* with the study of divinity systems, is the best method of theological study? We could not at first imagine what the Dr. was driving at, till we came to the following paragraph, in which the drift of the preceding argumentation is all at once disclosed.

' Finally, it seems agreeable to common sense, as well as fair dealing, that *the system which forms the standard of the National Church*, should be early laid before young men who propose to become candidates for the office of the ministry in it, in order that they may know what it is expected they are to believe, to teach, and to maintain, that, if they approve of them, their minds and habits may be trained and accustomed to these modes of thinking, and to the means of defending them, and that, contrary to their solemn profession and engagement, they may not indulge themselves in that loose and licentious mode of thinking, which seems liberty, but which is not less pernicious to their own mind and comfort, than dangerous to the true interests of the church and of society.'

Now, if the question to be determined, is, not what method of study is in itself best adapted to lead to a right knowledge of the Scriptures, and to train and discipline the mind of the young inquirer, but, what may most effectually secure an implicit and bigoted adherence to a certain human standard and certain arbitrary modes of thinking,—Dr. Ranken may be right in maintaining, in reference to this latter purpose, the indispensable necessity of *systems*. His zeal, though not according to knowledge, is at least not without an object. It is not in order to the digestion of the Bible, that the culinary arrangement he contends for is necessary, but to render palatable and nutritive the Confession of Faith, the Larger Catechism, and, as an *entremet*, the solemn League and Covenant. Considered as a *recipe* for promoting an appetite for these formulas in the youth of Glasgow, the worthy Dr.'s prescription may have some reason in it ; though, such is our respect for the Church

of Scotland, and for our particularly venerable fathers the Westminster Assembly of Divines more especially, that we should be sorry to think the 'independent' mode of studying the Scriptures, must necessarily lead to a rejection, in the main, of the theology imbodyed in those documents. Dr. Ranken, however, trembles for the Ark if *his* method be given up. He has got it into his head, that the Scriptures are rather a sandy foundation for his Church to rest upon; and, so he is for driving in certain theological piles to form a sort of pier. 'Systems,' he says, 'will be framed,' say what we will; and then he goes off as follows:

'Men of similar opinions will naturally coalesce; they will draw up a formula of doctrines in which they agree; it will become the *bond of their union*, and the *rule of their faith*; they will maintain it in opposition to other creeds and formulas, and it will be the badge of their distinction. The practice is agreeable to the nature of man,—is analogous to the principles and constitution of material as well as of animal nature, by which substances of the same kind cohere, and living creatures of the same kind associate. It is the foundation of human society, and it may be added, is the very basis of the Catholic church on earth, and of the kingdom of God in heaven.'

p. 38.

What is? Creeds and formulas, divinity systems and institutes of theology; these are 'the rule of faith' on earth, and the basis of the kingdom of God in heaven!! If this be not what the good Dr. means, what, in the name of common sense, does he mean? We do not look for rank priestcraft and absurdity like this from a Scotch divine, and we hope that such language is not to be heard from many chairs. Indeed, we have no reason to believe that these sentiments prevail; and though Dr. Ranken has chosen, for reasons best known to himself, to couple with that of Dr. Campbell the obnoxious name of Mr. Glass, both of them being defunct, as the chief abettors of what he facetiously styles the 'independent' method of studying theology,—he might have found in the recent able work of the Professor of Divinity at St. Andrew's, a recommendation of the same plan of study. 'It is obvious,' says Dr. Cook, 'how desirable it must be to enter upon the study of the Scriptures, with a mind as far as possible free from those opinions which it is the professed purpose of all dogmatical commentaries upon them and systems of theology to form. In every country where Christianity is professed, there are religious instructions conveyed to the infant mind by the affectionate counsels of the parent. Should these be regarded as obstacles to fair future inquiry, they are obstacles which must remain; which are inseparable from the

'condition of man ; and which, upon the whole, do far more
'good, and are more serviceable to the cause of truth, than the
'malignant, vicious sentiments and habits which, were not
'these communicated, would occupy their place. But we go
'out of our way in search of the most unnecessary and perti-
'nacious obstacles, when we begin the study of theology with
'the perusal of commentaries and systems. As helps where
'they may furnish the information of whatever kind necessary
'to just interpretations, they are to be resorted to for the same
'reason which makes us take any other intellectual help ; but
'as guides they cannot be taken, for this would be to exalt
'them above the Scriptures*.'

'The first principles, the great principles of religion,' re-
marks Mr. Howe, 'do lie in a very little compass. . . . Though
'it is true, that the variety of apprehensions and sentiments,
'and the great dissensions and manifold errors, that have in
'after-times sprung up in the Christian Church, have occa-
'sioned the enlargements of creeds and multiplying of articles
'of faith ; varying them this way or that, to meet with this or
'that wrong sentiment as they have been apprehended ; yet,
'the things that are in themselves necessary, must needs be
'but few. And if the Christian religion ever return to itself,
'and be what at first it was, simple, pure, plain, and unmixed,
'undoubtedly the sum and substance of it will be found to lie
'in very little compass. It hath sadly degenerated in point of
'efficacy, and vigour, and power, as it hath been increased and
'augmented in point of necessary doctrines,—men rendering
'such doctrines necessary, or bestowing that notion upon them
'arbitrarily as they have thought fit. And indeed the state of
'Christian religion hath never been flourishing, since (as one
'very accurately observes) it became *res ingeniosa fore Chris-*
'*tianum*†.'

Our recent notice of Principal Hill's Divinity Lectures (E. R. March, 1822) renders it unnecessary for us to say any thing further on the general subject of theological systems. They have undoubtedly their use, and there is still room for a work of the kind, that should be adapted to the present state of moral and theological science, and deserve the praise of being at once 'simple, comprehensive, and philosophical.' The present Compiler, it is evident, has not set about his task in the right way, or in the right spirit. We would by no means inti-

* "Inquiry into the Books of the Old Testament. By John Cook, D.D." p. 11.

† Works. Vol. VI. p. 381.

mate that the work he has produced is of no value or utility. A person of the most moderate abilities could hardly fail to collect from the abundant materials which lay ready to his hand, a vast mass of important information; and Dr. R.'s references to the authors who have treated of the several topics, are commendably full and minute, indicating that they have been actually consulted. The pains which he has evidently taken in compiling the work, make us sincerely regret that we cannot bestow higher commendation on its arrangement and execution, than that the one may sufficiently answer the purpose of the reader, and that the other is generally respectable. The remarks which his dogmatism has provoked from us on the subject of the method of study, have left us no room to enter into a minute examination of the bulk of the work. We shall only advert to a few of the notes made in perusing it.

The chapter on Religion is extremely meagre and unsatisfactory. Religion, we are told, which is 'the knowledge and *faith* of God, is founded on the adaptation of the human mind to divine objects:' that is to say, religion is founded on man's being capable of religion. In a few sentences after this profound remark, we are informed, that it rests mainly on the principle of self-preservation, called into operation by theological knowledge, as the effect of the fear inspired by the Divine perfections; but, in connexion with this fear, 'the contemplation of his goodness as naturally moves our gratitude and love.' The fear and love of God, according to this view of things, are not the essence, but the effect of religion, what religion is calculated to lead to; for religion is 'the knowledge of God,' which inspires us with fear, and the design of that fear is self-preservation! This is neither very scriptural nor very philosophical.

Superstition is described as the *genus* which comprehends under it the several species of fanaticism, enthusiasm, and mysticism. These, the worthy Dr. attempts to define; and, as might be expected, he miserably fails. Hooker has said more to the purpose in one sentence, than can be gathered from the whole section. 'A longing to be saved, without understanding the true way how, hath been the cause of all the superstitions in the world.' As a specimen of the Author's powers of critical analysis, we extract the following comprehensive account of Jacob Bryant's theory of mythology.

'Mr. Bryant's Theory, in which he discovers great ingenuity and learning, is founded on etymology, and ancient tradition and customs. He supposes, for example, that Noah was the ancient Dionusus so universally venerated, equally among the Greeks and Indians: and that the Cyclops with one eye was a light-house, &c.'

In stating 'the evidence on which we rest our faith of the 'being of a God,' Dr. Ranken assigns the first place to the following singular argument: 'That it is desirable to believe 'that there is a God.' It 'gratifies the natural religious feelings or affections,' he says, 'as food is grateful to the appetite of hunger.' Does Dr. Ranken mean to say, that its being desirable to believe a thing, forms an argument for its truth? It is very desirable to a wicked man, to believe in the doctrine of annihilation: is this an argument for the doctrine? To the sinner, it is not and cannot be desirable, to believe that there is a God. He says in his heart, it is the language of his wishes, 'There is no God.' Is this an argument against the Divine existence? Dr. R. probably means that it is for the good of society that such a belief should prevail; but there are some prejudices and vulgar errors which have had a beneficial influence. The argument is every way unsolid, and it is not wanted.

Equally weak is the argument for 'the unity of God,' which is attempted to be rested on the uniformity in the structure of the globe itself, in the suitableness of its surface and soils for vegetable and for animal residence, in the position of its strata, the utility of its minerals. We cannot conceive how these marks of the Divine wisdom can be made to substantiate the unity of the Deity.

The section on the 'Divine Justice' is very unsatisfactory. There is a reference to Paley's chapter on Rights, and that on Property, which contain absolutely not a word bearing on the subject. Dr. Ranken commences the section with affirming, that 'Justice seems to consist both in sentiment and judgement.' We leave our readers to make what sense they can out of these words. He goes on to remark, that 'justice decides on rights; 'it discriminates betwixt those which belong to ourselves and 'to others.' What illustration does this supply, or even tend to, of the Divine Justice? Honesty is certainly a branch or modification of that justice which is man's duty; but it is giving a very imperfect and unsuitable idea of the Divine attribute, to represent it as consisting in dealing justly, and rendering to every one his due. What is due to the creature, but the punishment of his offences? The Divine Justice relates to his character as the Moral Governor of the Universe; and when it is concluded that the Judge of all the earth will do right, the punitive justice is distinctly recognised, which necessitates the punishment of the guilty. To confound the justice or integrity of a tradesman with the justice which belongs to a magistrate, would be to blend together under one term, very distinct ideas;

and the confusion is still greater when this loose generalization is extended to the justice of the Supreme Governor.

In the account of the Canon of Scripture, there is not much to object to, except the very small selection of writers which is given as having illustrated the various books of Scripture. In the account of Matthew's Gospel, there occurs a sentence which, as it stands, is not clearly intelligible. 'The labours of the learned,' says Dr. R., 'have fully obviated the objection arising from the supposed want of the first two chapters.' He means, their alleged absence from the non-existent copies of the Gospel used by the Ebionites. He then adds :

'If there had been any ground for the objection, it would not have escaped the attention of the translators of our present English version. They lived in an age celebrated for substantial learning, and were themselves the most learned of that age. They were engaged in it three years, fifty of them studying both individually and collectively : and they not only consulted the most ancient and modern versions and manuscripts themselves, but invited communications on the subject to be made to them, from every quarter of the kingdom.'
p. 281.

We notice this passage, not so much on account of its being a very incorrect representation of the fact, as for its being a puerile attempt to settle a question by authority, which has in fact been set to rest upon far higher evidence. Whether the objection did or did not escape the attention of King James's Translators, we have no means of ascertaining, as we are not aware that they have left their opinion on record. But whatever their opinion was, it would be of extremely small importance in the present advanced state of Biblical criticism. It is well known, that their orders were, to follow, as far as the original would admit, the Bishop's Bible, making it the basis of the text ; and that, in common with all the previous English translations, was derived chiefly from the ancient versions. They consequently admitted into the present Authorized Version, many readings, and some whole sentences, which are now, on the authority of the best Manuscripts, rejected by all competent critics. Does Dr. R. really imagine that the long agitated question relating to 1 John v. 7. is to be satisfactorily adjusted by a reference to the probable opinion of King James's Translators ? The Dr. may very possibly set a low estimate on the labours of Kennicott and De Rossi, of Wetstein and Griesbach ; but we must caution him against leading his pupils to suppose, that the genuineness and authenticity of any portion of the New Testament rest in any degree on the opinion of King James's Translators.

In section 5 of Chap. iv. the Author has occasion to explain the various phrases which occur in the Scriptures, to express the idea of atonement; and he remarks, that the word *atonement* occurs only once in the New Testament, while '*reconciliation* is a more common phrase.' It should have been mentioned, that the word in the original, which our Translators have injudiciously rendered atonement in that single instance, (Rom. v. 11.) is the same as is elsewhere more properly rendered reconciliation, (e. g. Rom. xi. 15. 2 Cor. v. 18. 19.) We are happy to find Dr. Ranken maintaining the universal sufficiency of the atonement.

'The remedy,' he remarks, 'is provided and offered, but not generally accepted. The atonement is complete, and its virtue or merit is sufficient for the salvation of the whole human race; but by very many it is neglected and scorned. The prophet Isaiah complains of the comparatively small number who accept of salvation:—"Who hath believed our report?" Jesus turns away the attention from the speculative question—"Are there few that be saved?"—to the practical duty of every man to secure his own salvation: "Enter ye in at the strait gate." At the same time he declares most positively—"He that believeth not is condemned:" "If ye believe not that I am he," the Messiah, the Son of God, "ye shall die in your sins." The same conclusion is evident from reason and fact. Men cannot profit by any doctrine unless they study, and know, and receive it. The gospel—which is addressed to all in the Bible, and by preaching—is read, is heard, is listened to, is regarded by comparatively few. "Many are called, but few chosen." They do not choose themselves to employ the means of salvation; they will not use the remedies which God hath prescribed, and consequently are not chosen and saved by him.' p. 492.

Lest any of our readers should be led by this last sentence to imagine that the Author is a favourer of the Arminian scheme of conditional Predestination, we must do him the justice to transcribe his remarks on that subject, which we think highly judicious. His theological views in general appear to us correct and Scriptural.

'Why may we not rest satisfied with the belief of both the facts—that God hath decreed all things, and, at the same time, that man acts as freely as if nothing were either foreknown or decreed? Reason infers, that a wise being would first devise and fix a plan, before he would begin to execute it. The Scriptures assure us, that this was the order of the divine procedure; that God "ordained all things after the counsel of his own will." This, the divine decree, is one fact. We must believe it, if we either listen to common sense or to Scripture: Of the other we are conscious, that we are free. But we are ignorant of the vinculum, connection, or the mode of reconciling their operation. The same observations are appli-

cable to the doctrine of divine grace and our freedom of will. If we believe the word of God, we cannot deny, that "by grace we are saved, through faith; and that not of ourselves, for it also is the gift of God." "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure." At the same time that we act under the influence of divine grace, we are insensible of its immediate operation, and can only know the nature of the cause by its effects. We act as if we were under no influence, but that of our own dispositions and faculties; we think, and deliberate, and resolve, and live, as if we were altogether independent and free. It seems as natural to do the will of God, as if it were our ordinary meat and drink. Here again are two facts, the connection of which we cannot explain, but the truth of which we cannot deny. We believe that "the grace of God works in us both to will and to do of his good pleasure;" and we believe, that we are free agents. Why should we not in this case, as in many others in nature and in ordinary life, rely on the facts, though we cannot explain them? We do not understand the nature and influence of the magnet; yet we believe its influence in giving the mariner's compass a polar direction; and we trust our most valuable property and lives to that direction. We know not the nature and mode of digestion, by which our food is converted into bodily nourishment and substance; but we take our food regularly, and have no doubt that we thereby maintain our health and strength, and will continue by the moderate use of it to prolong our lives.

'On the whole, we must acknowledge, that these are obscure and difficult subjects; that our safest ground, in thinking and treating of them, is to adhere as much as possible to the language and general spirit of the Scriptures; and as even in so doing we are liable to differ in our opinion, to exercise candour and mutual forbearance.'

pp. 619, 20.

'God knew that man would become sinful, yet he created him.' This fact, it is impossible to deny, without denying at the same time the omniscience, and by consequence the perfection of God. 'The whole subject, therefore,' Dr. Ranken justly remarks, 'resolves itself into this question: Why God made beings capable of disobedience and of all its awful consequences.'

'This launches us again into the *mare magnum* of the origin of evil, without either a chart, a rudder, or compass to steer our way. We never can certainly know the reasons why God made man such as he is, more than we can know why he has made this globe, or the universe. We can only assign the general reason, and we believe it the true one, that it was to manifest the glory of his nature.' p. 622.

On the whole, Dr. Ranken appears to greater advantage as a divine than as a philosopher: a better believer than he is a reasoner, more orthodox than logical, he has contrived to compile an indifferent system of pretty sound divinity.

Art. III. 1. *Quentin Durward*. By the Author of *Waverley*, &c. 3 Vols. 12mo. Edinburgh. 1823.

2. *Peveril of the Peak*. By the Author of *Waverley*. 4 Vols. 12mo. 1822.

WE have suffered *Peveril of the Peak* to give us the slip, and we cannot say that we feel much regret for the failure of promptitude which renders it now inexpedient to assign a distinct article to that clever but unequal production. The person and court of the Second Charles, are drawn with the force and distinctness which almost invariably characterise the delineations of this powerful artist, who still pursues his course with unabated vigour. Chiffinch, Buckingham, and even the inferior dependants of nobility, from Jerningham to the French cook, sustain their parts with vivacity and skill. Old Sir Geoffrey and his lady, the Countess of Derby and her son, Lance Outram and mistress Deborah, are spirited sketches, rather than finished limnings. The hero Peveril is a bold, determined, high-minded youth; and the character of Alice Bridgenorth, though we see but little of her, is interestingly managed. The cool, ambitious, vindictive, unprincipled Ganslesse, alias Christian, is finished with a master hand; and his mysterious daughter, with her elfin form and aspect, fiery temperament, and unfortunate love, flits and dances through the piece like a being from another sphere. Sir Jeffrey Hudson is not much to our taste. The scenery and action have all the richness, precision, and vivacity of the former productions. Castles, inns, mansions, palaces, heaths, gardens, forests, roads, parks, streets, scuffles, broils, trials, imprisonments, and hair-breadth 'scapes, make up the various and ever-moving pantomime, and carry on the attention with unabated excitement until the happy, but hurried *denouement*.

The principal character, that, at least, which is to us the most interesting, and which, we have no doubt, was so considered by the Author, will, however, demand from us a few words before we proceed to a brief analysis of the more recent production. Major Bridgenorth and his companions are designed as the representatives of the Puritans of that day; and though we are willing to believe that they were, on the whole, intended by the Author as favourable delineations, yet we are sorry to trace in them the continuance of a feeling, hostile—the Writer would say, to cant and hypocrisy, but we must say—to real piety, when attended by certain peculiarities of faith and conduct which happen to be distasteful to those on whom religion sits more loosely. The major is represented—such, at least, was the impression produced on our minds—

as a man shrewd and observant of his own interest, distinguished by the intensity of his attachments, and, though in the earlier part of his career, not unwilling to mingle prudential considerations with spiritual impulses, yet becoming, in its termination, a confirmed fanatic and fifth-monarchy man. Whether designedly or not, it so happens, that the sternest and least amiable manifestations of his character are those which are brought out by his religious convictions, while its most attractive exhibitions are occasioned by the strong workings of domestic feeling and personal affection. We shall not comment upon this, nor shall we point out certain other offensive particulars of the same cast, since we have followed out this subject, on a former occasion, with sufficient minuteness to preclude the necessity of extended animadversion at the present time. We have no wish to vindicate all the peculiarities which distinguished the habits and phrases of some of the Puritans; but we do affirm, and that without the slightest fear of effectual contradiction, that they were the master spirits of a corrupt and slavish age—that they were lights of the world amid a wayward and sensual generation—and that they only required to be put in fair contrast with those of the contrary side, to stand out conspicuous in moral elevation.

Quentin Durward carries us back to other times, and transports us to a different country. The Author has been reading Philip de Comines, and has, in consequence, given us, to the life, Louis XI. and his fiery opponent, Charles of Burgundy, with their respective courts and favourites. He has dissected the character of the former with consummate dexterity: its mingled timidity and self-possession, craft and superstition, policy and overweening confidence, are displayed with a skill and *keeping*, that make it entirely effective. The story is, in substance, nothing more than the success of a Scottish adventurer, pennyless, but noble 'by fifteen descents,' in the latter half of the fifteenth century; but the accessories are so admirably adapted, the dialogue is so perfectly dramatic, the descriptions are so vivid, and the narrative so rapidly carried on, that the reader is too much occupied and interested to perceive the meagreness of the plot. As usual, there is an induction, in which the ruined chateau and shattered antique library of a returned Emigrant make a conspicuous figure; and the Author affects a disclaimer of identity with Sir Walter Scott, his 'distinguished literary countryman.'

'It was upon a delicious summer morning, before the sun had assumed its scorching power, and while the dews yet cooled and perfumed the air, that a youth coming from the north-eastward, approached the ford of a small river, or rather a large brook, tribu-

tary to the Cher, near to the royal castle of Plessis, whose dark and multiplied battlements rose in the back-ground over the extensive forest with which they were surrounded.....On the bank of the abovementioned brook, opposite to that which the traveller was approaching, two men, who appeared in deep conversation, seemed, from time to time, to watch his motions.'

The youth, Quentin Durward of course, is described as tall, handsome, and active; the principal of the two persons who were observing his advance, makes a very different figure.

'The eldest and most remarkable of these men in dress and appearance, resembled the merchant or shopkeeper of the period. His jerkin, hose, and cloak, were of a dark, uniform colour, but worn so threadbare, that the acute young Scot conceived, that the wearer must be either very rich or very poor, probably the former. The fashion of the dress was close and short,—a kind of garments which were not then held decorous among gentry, or even the superior class of citizens, who generally wore loose gowns which descended below the middle of the leg.

'The expression of this man's countenance was partly attractive, partly forbidding. His strong features, sunk cheeks, and hollow eyes, had, nevertheless, an expression of shrewdness and humour congenial to the character of the young adventurer. But then, those same sunken eyes, from under the shroud of thick black eyebrows, had something that was at once commanding and sinister. Perhaps this effect was increased by the low fur cap, much depressed on the forehead, and adding to the shade from under which those eyes peered out; but it is certain that the young stranger had some difficulty to reconcile his looks with the meanness of his appearance in other respects. His cap, in particular, in which all men of any quality displayed either a brooch of gold or of silver, was ornamented with a paltry image of the Virgin, in lead, such as the poorer sort of pilgrims bring from Loretto.'

It is scarcely necessary to apprise our readers, that this is an accurate portrait of Louis XI., or that his younger, shorter, and stouter companion, with his 'down-looking visage' and 'ominous smile,' was his trusty Provost-Marshal, Tristan l'Hermite, the punctual executioner of his sanguinary commands.

The river was in flood, and the youth shouted an inquiry respecting its fordability, but, receiving no answer, entered the stream without any other precaution than laying aside buskins. In an instant he was carried off his legs, but being a bold and practised swimmer, he reached the other side in safety. Exasperated at the negligence which had thus allowed him to endanger his life, he begins to quarrel with the worthy Tristan; but the elder companion interferes, and after a dialogue of some length, in which Quentin gives a summary but satisfac-

tory account of himself, Maitre Pierre (the King's assumed name) takes the Scot under his guidance, and they set off for the village of Plessis. In their route across the park, they pass near the castle, a large, dark, strong fortification with a triple wall and fosse.

'His companion told him that the environs of the castle, except the single winding path by which the portal might be safely approached, were, like the thickets through which they had passed, surrounded with every species of hidden pitfall, snare, and gin, to entrap the wretch who should venture thither without a guide; that upon the walls were constructed certain cradles of iron, called *swallows' nests*, from which the sentinels, who were regularly posted there, could take deliberate aim at any who should attempt to enter without the proper signal or pass-word of the day.'

A little further on, they pass an oak-tree on which hangs the body of a man, a victim of the King's justice or cruelty; an exhibition not unfrequently displayed on trees and gibbets in the vicinity of his abode. At length they reach an hostelry where the monarch was well-known to the landlord. Preserving his incognito, he orders an abundant breakfast for Quentin, whose appetite, at all times somewhat of the keenest, was now sharpened by long abstinence, and made desperate havoc in a noble *paté de Perigord*, and other viands of equal *gout*; nor does he decline an occasional draught of delicious *vin de Beaulne*. Maitre Pierre's fare was of a less solid kind, and was brought in by a lovely, dark-haired girl, who awakens in Durward feelings of a very tender kind. At length, the King quits his companion, having previously presented him with a silver cup, half full of money of the same metal. In the course of their conversation it had appeared, that the immediate object of Quentin's visit to this neighbourhood was to seek an interview with his maternal uncle, Ludovic Lesly, surnamed, from an enormous scar on his right cheek, *le Balafre*. This relative was in the *Archer-guard*, composed entirely of Scottish gentlemen of noble blood, to which the immediate defence of the royal person was entrusted, and which was distinguished by peculiar privileges, rich armour and clothing, and high pay. Ludovic is represented as a tall, powerful man, remarkable for steady courage, but, in all respects, a mere soldier; and when he learns, in the interview with his nephew, that he is the sole survivor of the family of Durward, having barely escaped with life from the fray which exterminated his race, he contents himself with giving orders for masses to be said in behalf of the souls of his kindred. Lesly is soon called away to duty, and his young relative amuses himself with a solitary walk along the banks of the Cher. His stroll

proves an eventful one, for, after some unpleasant misunderstandings with different persons whom he meets, he at last comes upon a groupe of peasants standing near some chesnut trees, on one of which hangs a man, whose limbs are still quivering with the convulsions of death. Without heeding the significant gesture of a by-stander who points to the rude impression of a *fleur de lis* on the bark, he springs into the tree, and cuts down the corpse, whose heavy fall on the ground announces that life was completely gone. While busied in endeavouring to restore animation, Quentin is surrounded by a band of gipsies, whose wild and savage appearance is most picturesquely described; and their lamentations and active efforts to bring back the extinguished spark of existence, shew the victim to have been one of their tribe. They are soon interrupted in their business by the appearance of the Provost and his guard, who succeed in seizing on a few prisoners, and among them, the luckless Scotsman, whose protestations of innocence are quite in vain; the halter is round his neck, and the hangmen, Trois Echelles and Petit André are urging him forward to the tree, when one of the Archer-guard, finding him to be a Scotsman, interferes; and shortly after, Ludovic Lesly and a party of his friends, ride up and rescue him from the disappointed cruelty of Tristan and his associates. Quentin is enrolled in the royal guard as his uncle's esquire, and, on his first appearance on duty at court, is recognised by Louis, who requires to know 'the year, day, hour, and minute of his birth.' From these important data, the King's astrologer calculates the youth's horoscope, and ascertains a mysterious connexion between his fortunes and those of the monarch, which induces the latter to employ him immediately on confidential service.

While at the little inn in the village of Plessis, the 'dark-browed damsel' had awakened a considerable interest in Durward's mind, and a subsequent glimpse of a 'white, round arm' at a turret window, and the sound of a delicious voice singing to the lute an ancient roundelay, had deepened the impression, and stimulated his curiosity. He now finds that the fair tenant of the *auberge*, is no less a personage than Isabelle, Countess of Croye, who, under the guidance of her relative the Countess Hameline, had fled from the court of Burgundy to avoid having an ill-suited husband forced upon her by the Duke. A haughty defiance from the latter is delivered to Louis by the Count de Crevecoeur, the ambassador of Charles; and the former, anxious to conceal his harbourage of the fair fugitives, sends them away, under an escort commanded by Quentin, who has thus the exquisite delight of attending on his 'lady-love,' through a perilous jour-

ney. Perilous, indeed, it proves to be ; for the King, as usual, was playing a double game. Ostensibly he was consigning the countesses to the honourable guardianship of the Prince-Bishop of Liege, while he had made private arrangements for intercepting them on their route, and giving them up to the tender mercies of William de la Marck, the Boar of Ardennes ; a monster of cruelty and ugliness, whose services were to be secured by the hand and estates of the lovely Isabelle. This design was to have been effected by the intervention of a gipsy guide, but it is effectually defeated by the shrewdness, activity, and courage of the young Scot. He first unhorses the Duke of Orleans, and engages, with doubtful success, the celebrated Dunois, who had reluctantly engaged himself to assist the former in his rash attempt to carry off Isabelle, with whose charms the Prince had been irresistibly stricken, though under positive engagements to the younger daughter of Louis. Quentin afterwards detects the treacherous machinations of Hayraddin Maugrabin, the gipsy, and by an alteration in the route, conveys his charge in safety to the court of Liege. The guide and his *monture* are thus described.

‘ The low size, and wild, shaggy, untrained state of the animal, reminded Quentin of the mountain breed of horses in his own country, but this was much more finely limbed, and, with the same appearance of hardness, was more rapid in its movements. The head, particularly, which, in the Scottish poney, is often lumpish and heavy, was small and well-placed in the neck of this animal, with thin jaws, full sparkling eyes, and expanded nostrils.

‘ The rider was even more singular in his appearance than the horse which he rode, though that was extremely unlike the horses of France. Although he managed his palfrey with great dexterity, he sat with his feet in broad stirrups, something resembling a shovel, so short, that his knees were well-nigh as high as the pommel of his saddle. His dress was a red turban of small size, in which he wore a sullied plume, secured by a clasp of silver ; his tunic, which was shaped like those of the Estradiots, a sort of troops whom the Venetians at that time levied in the provinces on the eastern side of their gulf, was green in colour, and tawdrily laced with gold. He wore very wide drawers or trowsers of white, though none of the cleanest, which gathered beneath the knee, and his swarthy legs were quite bare, unless for the complicated laces which bound a pair of sandals on his feet ; he had no spurs, the edge of his large stirrups being so sharp as to serve to goad the horse in a very severe manner. In a crimson sash this singular horseman wore a dagger on the right side, and on the left a short, crooked Moorish sword, and by a tarnished baldrick over the shoulder hung the horn which announced his approach. He had a swarthy and sun-burnt visage, with a thin beard, and piercing dark eyes, a well-formed mouth and nose, and other features which might have been pronounced handsome, but for the black

elf-locks which hung around his face, and the air of wildness and emaciation, which rather seemed to indicate a savage, than a civilized man.'

This strange companion seemed to be much interested by the appearance of the ladies, and not only 'turned his head as far back as he could, to peer at them,' but, with a monkey-like facility of twisting and distorting the natural positions of his body, 'screwed his whole person round on the saddle' so as to command a more complete view. Not much pleased at this rude inspection, Durward rode up to interpose; and we shall cite the most characteristic passages of the dialogue which followed.

"Methinks, friend, you will prove but a blind guide, if you look at the tail of your horse, rather than his ears."

"And if I were actually blind," answered the Bohemian, "I would guide you through any county in this realm of France, or in those adjoining to it."

"Yet you are no Frenchman born," said the Scot.

"I am not," answered the guide.

"What countryman, then, are you?" demanded Quentin.

"I am of no country," answered the guide.

"How! of no country?" repeated the Scot.

"No," answered the Bohemian, "of none. I am a Zingaro, a Bohemian, an Egyptian, or whatever the Europeans, in their different languages, may choose to call our people; but I have no country."

"Are you a Christian?" asked the Scotchman.

The Bohemian shook his head.

"Dog," said Quentin, (for there was little toleration in the spirit of Catholicism in those days,) "doest thou worship Mahouri?"

"No.".....

"Are you a pagan, then, or what are you?"

"I have no religion.".....

Durward started back..... He recovered from his astonishment to ask where his guide usually dwelt.

"Wherever I chance to be for the time," replied the Bohemian, "I have no home."

"How do you guard your property?"

"Excepting the clothes which I wear, and the horse I ride on, I have no property."

.....

"Who is your leader, and commands you?"

"The Father of our tribe—if I choose to obey him," said the guide—"otherwise I have no commander."

"You are then," said the wondering querist, "destitute of all that other men are combined by;—you have no law, no leader, no settled means of subsistence, no house or home. You have, may Heaven compassionate you, no country—and, may Heaven enlighten and forgive you, you have no God! What is it that remains to you, deprived of government, domestic happiness, and religion?"

“ I have liberty,” said the Bohemian—“ I crouch to no one—obey no one—respect no one.—I go where I will—live as I can—and die when my day comes.”

.....

“ Yours is a wandering race, unknown to the nations of Europe—Whence do they derive their origin?”

“ I may not tell you,” answered the Bohemian.

.....

“ Are you not sprung from those tribes of Israel which were carried into captivity beyond the great river Euphrates?” said Quentin.....

“ Had we been so,” answered the Bohemian, “ we had followed their faith, and practised their rites.”

.....

“ Thou speakest too well for one who hath lived always in thy filthy horde,” said the Scot.

“ I have learned some of the knowledge of this land,” said Hayraddin.—“ When I was a little boy, our tribe was chased by the hunters after human flesh. An arrow went through my mother’s head, and she died. I was entangled in the blanket on her shoulders, and was taken by the pursuers. A priest begged me from the Provost’s archers, and trained me up in Frankish learning for two or three years.”

“ How came you to part with him?” demanded Durward.

“ I stole money from him—even the God which he worshipped,” answered Hayraddin, with perfect composure; “ he detected me, and beat me—I stabbed him with my knife, fled to the woods, and was again united to my people.”

“ Wretch,” said Durward, “ did you murder your benefactor?”

“ What had he to do to burden me with his benefits? The Zingaro boy was no house-bred cur to dog the heels of his master, and crouch beneath his blows, for scraps of food. He was the imprisoned wolf-whelp, which at the first opportunity broke his chain, rended his master, and returned to his wilderness.”

To an inquiry whether their claims to a knowledge of futurity were just, Hayraddin answered.

“ We pretend to it....and it is with justice.”

“ How can it be that so high a gift is bestowed on so abject a race?” said Quentin.

“ Can I tell you?....Yes, I may indeed, but it is when you shall explain to me why the dog can trace the footsteps of a man, while man, the nobler animal, hath no power to trace those of the dog. These powers which seem to you so wonderful, are instinctive in our race.”

De la Marck, disappointed of his prey, determines, with the aid of the disaffected Liegeois, to surprise the fortified palace of the bishop. The night assault, with the scenes of horror that attended it, are described with all the distinctness and

powerful effect peculiar to this Writer. Hayraddin has a deep part in this transaction; but, from motives of gratitude to Quentin—we should previously have intimated that the body which the latter had cut down from the tree, at the commencement of his adventures, was that of Zamet, the brother of Hayraddin—he determines on saving him and the Countess Hameline, who, though a somewhat faded beauty, has fallen in love with the youth. By an easy *equivoque*, Quentin supposes his prize to be the Lady Isabelle, and, on discovering his error, hastens back to the castle in search of her, leaving Hameline to the care of the Zingaro. With some hazard and difficulty, he succeeds, but finds it impossible to carry her off without the aid of Pavillon, a rich Syndic of Liege, and one of the leaders of the insurrection. The gates, however, are secured by the orders of the Boar of Ardennes, and the whole party, with poor Isabelle, muffled in a cloak, and nearly insensible with terror, are compelled to enter the great hall of the palace, where that ruffian is revelling with his men, after the exertion of the assault. The vivid description of this scene is far too long for our limits, but a few sections will sufficiently exhibit the vigour with which it is portrayed.

‘ The soldiers and officers sat around the table, intermixed with the men of Liege, some of them of the very lowest description; among whom Nikkel Blok, the butcher, placed near De la Marck himself, was distinguished by his tucked up sleeves, which displayed arms smeared to the elbows with blood, as was the cleaver which lay on the table before him. The soldiers wore, most of them, their beards long and grisly, in imitation of their leader; had their hair plaited and turned upwards, in the manner that might best improve the natural ferocity of their appearance; and intoxicated, as many of them seemed to be, partly with the sense of triumph, and partly with the long libations of wine which they had been quaffing, presented a spectacle at once hideous and disgusting.’

.....

‘ The preparations for the feast had been as disorderly as the quality of the company. The whole of the bishop’s plate, nay, even that belonging to the Church—for the Boar of Ardennes regarded not the imputation of sacrilege—were mingled with black jacks, or huge tankards made of leather, and drinking-horns of the most ordinary description.

‘ Amidst the wild licence assumed by the soldiers of De la Marck, one who was excluded from the table (a Lanzknecht, remarkable for his courage and for his daring behaviour during the storm of the evening) had impudently snatched up a large silver goblet, and carried it off, declaring it should atone for his loss of the share of the feast. The leader laughed till his sides shook, at a jest so congenial to the character of the company; but when another, less renowned, it

would seem, for audacity in battle, ventured on using the same freedom, De la Marck instantly put a check to a jocular practice, which would soon have cleared his table of all the more valuable decorations.—“Ho! by the spirit of the thunder!” he exclaimed, “those who dare not be men when they face the enemy, must not pretend to be thieves among their friends. What! thou frontless dastard thou—thou who didst wait for opened gate and lowered bridge, when Conrade Horst forced his way over moat and wall, must *thou* be malapert?—Knit him up to the staunchions of the hall-window!—He shall beat time with his feet, while we drink a cup to his safe passage.”

‘The doom was scarce sooner pronounced than accomplished; and in a moment the wretch wrestled out his last agonies, suspended from the iron bars. His body still hung there when Quentin and the others entered the hall, and, intercepting the pale moon-beam, threw on the Castle-floor an uncertain shadow, which dubiously, yet fearfully, intimated the nature of the substance that produced it.

‘The Bishop of Liege, Louis of Bourbon, was dragged into the hall of his own palace, by the brutal soldiery. The dishevelled state of his hair, beard, and attire, bore witness to the ill-treatment he had already received; and some of his sacerdotal robes hastily flung over him, appeared to have been put on in scorn and ridicule of his quality and character.

The bearing of the ecclesiastic is noble and impressive; he reproaches De la Marck with his crimes, and enjoins on him contrition and penance.

‘While Louis of Bourbon proposed these terms, in a tone as decided as if he still occupied his episcopal throne, and as if the usurper kneeled a suppliant at his feet, the tyrant slowly raised himself in his chair; the amazement with which he was at first filled, giving way gradually to rage, until, as the bishop ceased, he looked to Nikkel Blok, and raised his finger, without speaking a word. The ruffian struck, as if he had been doing his office in the common shambles; and the murdered Bishop sunk, without a groan, at the foot of his own episcopal throne.’

The Liegeois, though they were a turbulent race, and had conspired to throw off the easy yoke of the Bishop, were not so far hardened as to tolerate this sight of horror. A tumult arises, of which the result promises to have been the entire extermination of the insurgents by the better armed and more warlike satellites of William, but for the spirited conduct of Quentin, who seizes upon a youth, the natural son of De la Marck, and with drawn dagger, threatens his life unless a stop were put to the imminent massacre. His uniform, that of the Archer-guard, supports his claim to be considered as the envoy of Louis, the ally and protector of the Boar of Ar-

dennes, and he succeeds by firmness and intrepidity in withdrawing this whole party from the Castle. After some further adventures, he places his fair charge in safety at the court of the Duke of Burgundy.

The remainder of the story turns on the singular determination which was carried into execution by Louis XI. when he voluntarily put himself into the hands of his rival at Peronne. The craft of the French king, with his anxieties, apprehensions, and his various manœuvres, are admirably detailed; and the struggles between violent emotion, self-interest, and honourable feeling, in the breast of Charles, are powerfully drawn. Philip de Comines, and other leading characters of the Burgundian court, figure conspicuously on the scene. The main narrative, with its various underplots, now becomes too complicated for analysis. In the mean time, Quentin's amour with the Lady of Croye, goes forward amid multiplied difficulties, until her hand is offered by Charles, to any noble adventurer who shall bring him the head of De la Marck, the murderer of the good Bishop of Liege. The battle fought by the allied Burgundians and French against the Liegeois and the Boar of Ardennes, is portrayed with great force and spirit. De la Marck, aware of the efforts that will be made personally against him, changes his usual armour and bearings; but Durward, having been made acquainted, through a communication from Isabelle, with this circumstance, singles him out, and has nearly obtained the victory, when called off by the shrieks of a damsel in the hands of the licentious soldiery. The business, however, is finished by *le Balafre*, who willingly resigns the lady's hand to his nephew. In this brief sketch, we have, of necessity, passed over a multitude of characters and events; but it would be unfair to the Zingaro, not to record his fate. Having delivered, in the assumed character of a herald, an insulting message from De la Marck to Charles the Bold, he is first baited by dogs, and then hanged, bequeathing his purse and his horse to Quentin.

Art. IV. *Remarkable Passages in the Life of William Kiffin*: written by Himself, and edited from the Original Manuscript, with Notes and Additions. By William Orme. Small 8vo. pp. 162. Price 5s. 6d. London. 1823.

THE publication of this manuscript memoir is in some measure owing to the appearance of "*Peveril of the Peak*." It is perhaps the best result of those fascinating but exceptionable productions now known by the name of the Scotch

Novels, that they have indirectly led to the illustration of several interesting periods of English history, by means of the works which have followed in their *wake*, and 'partaken the gale.' 'The attentive reader of that work,' says Mr. Orme, referring to the above-mentioned novel, 'who may deign to cast his eye over the following pages,'

'must be struck with various points of resemblance between its puritanical hero Major Bridgenorth, and the honest and venerable William Kiffin. Both belonged to the same class of religious professors; both made considerable fortunes during the period of civil dudgeon; both exercised their talents in the field, and their gifts in the church; and both were the subjects of heavy domestic misfortunes, involved in religious persecution, or in the calamities of political intrigue. Here, however, I must stop. Bridgenorth is a caricature, the creature of fiction, and designed to ridicule either the profession or the weaknesses of religious persons. Kiffin is a real character, possessing, it is true, a few peculiarities, but embodying the substantial excellencies of Christianity, which the Author of the Scottish Novels seems little capable of estimating. In this last production, indeed, there is a greater tone of moderation in regard to religion, than in some of his former works. There is an admission, that "his Puritan is faintly traced to his Cameronian"—a poor apology for his unrighteous treatment of the patriotic and persecuted covenanters. The Author of "*Peveril*" still considers "hypocrisy and enthusiasm" (terms in the vocabulary of the world for the religion of the Bible) as fit food for ridicule and satire. "Yet," he says, "I am sensible of the difficulty of holding fanaticism up to laughter or abhorrence, without using colouring which may give offence to the sincerely worthy and religious. Many things are lawful which are not convenient; and there are many tones of feeling which are too respectable to be insulted, though we do not altogether sympathize with them." If this be not a testimony of homage to truth, it is at least a deference to public feeling; and every step in the return to right thinking and acting ought to be acknowledged with approbation.

'There is some reason to believe,' adds Mr. Orme, 'that an extensive change in the public opinion respecting the nature of genuine religion, has been silently operating for a considerable time. All the talents are obviously not on the side of infidelity and irreligion. The faith of Christ is not entirely limited to the vulgar and the wretched. It has been adopted in all its peculiarities, and manifested in all its decision, by men of the highest order of intellect, and of the most brilliant parts. It is not so convenient as it once was, to decry seriousness as fanaticism, and religious zeal as madness. It is discovered that a Christian may be a gentleman, and that sourness and grimace have as little connexion with godliness as levity and profaneness. This change in the public mind appears, among other things, in the increased respect which is shewn to puritanical writings—puritanical characters—and to what may be called the puritanical age of English history. Even Oliver Cromwell has ceased to be regarded

merely as a hypocrite and a villain, and has found historians and apologists, not only among Dissenters and Whigs, but among Churchmen and Tories.'

There could not be a much more striking proof of this change of public opinion, than the deference which is paid to it by authors of novels and works of fiction. Even in the most exceptionable and perhaps the finest production of the Author of *Waverley*, *Old Mortality*, there are concessions made to the piety and heroism of the Cameronians, which distinguish the injustice of the historical novelist from the coarser misrepresentations of party-writers and the ribaldry of the satirist. Such, however, was the character of those times, and such the state of things in our own country in the days of *Peveril of the Peak*, that it would not perhaps be easy to bring home the charge of stepping beyond the line of truth in the depiction of individual characters. The misrepresentation lies in the sweeping inferences which are drawn from such instances when held up as specimens. 'I readily grant,' says Mr. Orme, 'that during the period in which Kiffin lived, there were many false pretenders, not a few wild enthusiasts, and some who made gain by godliness.' 'Many of the Puritans would have been singular and eccentric characters though they had not adopted a religious profession.' We fear that the general character of the age must be allowed to have been that of stormy grandeur, rather than of light and purity; and such spirits as Milton, and Howe, and Hutchinson were upborne above the element of their times, rather than partook of its influence. We should not like to undertake the defence of all the sentiments and doings even of the sincerely religious in that age, and should most assuredly hesitate to subscribe to many of the dogmas of the puritan theology. Our admiration of those olden times is by no means unbounded, nor do we think them to have been better than these we live in. But, compared with the mass of their countrymen at that period, the party which furnishes the Novelist or the Satirist with his caricature portraits of fanaticism, and which contained but too many pretenders and counterfeits to serve as originals to these portraits, included, unquestionably, by far the larger mass of the wise and good; nor is it possible to hold up their peculiarities to ridicule, without countenancing the ribaldry of the scoffer and the impiety of the profane.

The misrepresentation of the men would be an offence of no further consequence than as it tends to perplex and obscure the page of history, were it not that something much more important than the character of any set of individuals or of

any party, gets misrepresented through them. They are dead and gone, and all their private interests have long been buried in forgetfulness. Whatever be their claims to our veneration as patriots or as divines, we have no further interest in their reputation, than that which, as Englishmen and as Christians, we feel for the wise and good whose names illustrate the annals of our civil and ecclesiastical history. Owen is no more to us than Wicliffe, nor Baxter more than Latimer. Whatever were their errors or their oddities, we have no cause to blush for the one, nor to refrain from a smile at the other. The principles which we hold in common with the early Puritans and Nonconformists, ally us as nearly, in feeling and in fact, to Hooker, to Reynolds, and to Leighton, with whom they are now eternally associated. Were they alive at this moment, retaining all the notions of their age, it would be hard to say from which we should find ourselves differing the more widely. 'In many things,' as Mr. Orme justly remarks, 'we do not sympathize with the men of the seventeenth century; nor will the men of the twentieth, perhaps, sympathize with us.' But even if we could consent to go further than this, and give up the 'professors' of that age to the pens of Clarendon and of Butler, as a set altogether of hypocrites and fanatics, our objection would not be in the slightest degree lessened to the ludicrous exhibition of their peculiarities as *religionists*. In all such representations, religion itself must be made to supply the point of the jest. There is nothing ludicrous in hypocrisy; it is in itself a thing simply hateful. What it is, then, that is amusing in these suspected or alleged hypocrites? It must be the piety which they affected. Take away their scripture phrases and religious habits, and you destroy the joke. They formed, it is said, a caricature of religion. Be it so; what other purpose can the exhibition of a caricature answer, than the casting ridicule on the original? There must be a resemblance, to constitute it a caricature: there must have been something in these men very like religion, to make their hypocrisy or enthusiasm pass for it. Then how is it possible to hold them up to ridicule without connecting the burlesque with religion itself? Let it not be said, that it was they who rendered religion ludicrous. It is not the fact. Their habits were the habits of the times; and however quaint, or affected, or precise they may seem to us, they were no more ridiculous in the estimation of their contemporaries, except to those who scoffed at the Scriptures and the religion of the Bible itself, than Wicliffe's translation of the Bible was ridiculous in the age of Richard II., or than the costume of our great grandmothers was in the days of Queen Anne. The contrast which

is one cause of the ludicrous effect, is supplied by the manners and dialect of the several periods. There can be no doubt that the manners and customs of the primitive Christians, could they be portrayed by the Author of *Waverley*, or had they been authentically delineated in some classical *Hudibras*, might be made to furnish equal entertainment. And innocently enough, if their religion suffered no prejudice by this means. Diorephres, or Alexander the Coppersmith, or some of the Corinthian teachers, might be made to occupy the place of Habbakkuk Mucklewrath or of Major Bridgenorth on the canvass, and we should have in that case an equally fair and undoubted specimen of the fanatics of the first century. No question but those trouble-coasts wore the same quaint dress, affected the same unsocial nonconformity to the world, observed the same strange customs, talked in the same rude dialect, as Demetrius, and Onesiphorus, and Stephanas. What would minister food to ridicule, therefore, must be, not what distinguished the sincere from the counterfeit, but what both had externally in common.

Fanaticism, except in its wildest excesses, may be termed the religion of weak minds, and it is always more or less nearly allied to real religion. Its errors are the exaggerations of truth; its repulsive features are a bad copy of the blameless original. But is it quite certain that no portion of the dislike or indignant ridicule levelled at fanaticism, is provoked by the closeness of its resemblance to true piety, rather than by the points of deviation? Whence arises the admitted 'difficulty of holding up fanaticism to laughter or abhorrence without using colouring which may give offence to the sincerely 'worthy and religious?' To us it appears to arise simply from its being an imperceptible line of demarcation which often separates the object of ridicule from pure religion. The contrariety between fanaticism and piety, as between hypocrisy and piety, lies less in the external manifestation than in the principle itself. But it is the external appearance, the accidents of fanaticism, not its essence, which are hated or despised; and these may chance to be the accidents of true piety. The austerity or moroseness of the fanatic is ridiculed; but are the seriousness and temperance of the Christian admired? The cant phrase is laughed at: is the sentiment respected? Their pretended sanctity is despised: is the saint revered? Who shall say when the zeal of the Christian reaches the precise point in the scale, which marks the temperature of fanaticism? Who is to decide when faith in Divine providence becomes presumptuous, when devotion runs into enthusiasm, prudence into craft, heroism into obstinacy? Shall it be the man who

is himself devoid of the substantial qualities of faith, of devotion, and of ardour? Shall it be the novel-reader, or the writer of novels?

Every one knows that the harmless oddities of a friend we venerate, the eccentricities of a genius we admire, the weaknesses of a great man, are not merely pardoned and treated with indulgence, but sometimes dwelt upon with fondness, as a characteristic part of the portrait. If religion itself were universally an object of love and veneration, it would in like manner redeem from contempt and heartless ridicule, the human infirmities which became associated with it. But unhappily, this is not the case. Religion, to the generality of those who seek for amusement in works of fiction, is in the disadvantageous predicament of a stranger, whose substantial excellencies are unknown, and who is, therefore, recognised only by the awkward stoop, or inelegant gait, or provincial dialect, or cynical mien which may happen to distinguish him. Those who are taught to laugh at the Cameronian or Puritan fanatic, would not know the Christian were they to meet him; or if they did, they would soon be disgusted at finding how closely the other resembled him. How disagreeable must that needs be in reality, which is so near being ridiculous or detestable, that when pushed to what is deemed an excess, or associated with a few peculiarities of costume, it becomes so!

The frequent use of Scripture phraseology, which gives a quaintness and the appearance of affectation to the writers of the puritanical age, and which is stated to have characterized even their familiar intercourse, has furnished infinite store of merriment and sarcasm, from the days of *Hudibras*, down to those of the Author of *Waverley*. But there is one circumstance which appears not to have been taken into the account, in judging of the practice of the Puritans in this respect; and it is a consideration which greatly aggravates the profaneness of Butler: we refer to the state of the English language at that period. The phraseology of the Authorized Version of the Bible is now antiquated, and is on this account peculiarly susceptible of a ludicrous effect when applied to familiar subjects. But the translation had then very recently been executed. The language of the Bible was at that time the language of common life: its quaintness was the quaintness of the age. There was a naturalness, therefore, in their use of Scripture language, which is lost to us. Instead of the phraseology of the Puritans being formed upon the Scripture, the phraseology of Scripture was greatly formed upon theirs. This must be allowed to make some difference in the matter of affectation. The speeches of Cromwell are held to be un-

doubted affectation and cant, and yet, they are not more interlarded with Scripture, while they are far less affected, than the speeches of King James. Add to this, that the English Bible was then a new book, and there was consequently a peculiar interest attaching to it, which may partly account for the frequency of quotation. But the phrases themselves which are now so repulsive to the fastidious ears of men of taste, were for the most part as familiar English as any which could now be employed to express the same idea. *Godliness* did not savour a whit more of any theological school, than *piety* does now. *Divine grace* was not more technical a term than *Divine favour*. The terms which are most remote from our vernacular idiom, come to us obviously from the Vulgate and the Latin Fathers. Of this description are justification, election, predestination, for which there is reason to regret that our Translators did not find substitutes more purely English. But these theological terms were by no means of Puritan origin, nor were they restricted to any theological school. We attach ideas to them in the present day, which could not have been associated with them in the seventeenth century, and imagine that they must have sounded strange to that generation, because they are antiquated to us. The ridicule then, attached to the doctrine, not to the phraseology. Those who now ridicule the phraseology, affect to reverence the doctrine. The wits and cavaliers of those days laughed at the Bible itself, and honestly hated all who pretended to believe its doctrines. Impiety has now-a-days grown more modest, and quarrels only with the nomenclature of religion, sneering at the odd dress and antiquated manner which piety may seem to assume. This is something better, as regards the malignity of the intention; but the effect of ridicule is much the same, whether it be aimed at the doctrine, or at the phrase. It is only a more decent way of exploding the thing. With how keen a relish for the venerable language of the Authorized Version, must the Author of *Old Mortality* and *Peveril of the Peak*, have sat down, after composing those works, to the perusal of the Scriptures! How admirably prepared must his readers have been to listen the next Sunday to Mr. Craig, or Mr. Thomson, enforcing the necessity of regeneration, and inculcating a godly life!

The present memoir, though never before printed entire, has been made considerable use of by Noble in his *Memoirs of the Protector*, and subsequently by Walter Wilson and Mr. Ivimey. We shall not, therefore, enter into the details of the narrative. As an illustration of the history of the times, it will be found highly interesting. Mr. Kyffen or Kyffin appears to have been a simple-minded, prudent, generous, and bene-

volent man, uniting the noble qualities of the English merchant to the devout character of the Puritan. By a combination of functions not very unusual in those days, he was at once a merchant, a soldier, and a preacher. But it should be added, that he preached without fee or hire, and that his military service was confined to the militia, in which he was first a captain, and then a lieutenant-colonel. It is probable that he regarded himself as a layman. In his old age, he had civic honours thrust upon him much against his will, being by royal commission appointed one of the aldermen of the City of London, a justice of the peace, and one of the Lieutenancy. But with neither of the latter two places, he tells us, did he ever meddle; and he obtained his discharge from the office of alderman about nine months after his appointment, laying down his gown with as much pleasure as some persons manifest to obtain one. It is somewhat remarkable, that he does not himself advert to his personal interview with King James on this occasion, which Noble has preserved on the authority of one of his family.

' Kiffin was personally known both to Charles and James; and when the latter of these princes, after having arbitrarily deprived the city of the old charter, determined to put many of the dissenters into the magistracy, under the rose he sent for Kiffin to attend him at court. When he went thither in obedience to the king's command, he found many lords and gentlemen. The king immediately came up to him, and addressed him with all the little grace he was master of. He talked of his favour to the dissenters in the court style of the season, and concluded with telling Kiffin, he had put him down as an alderman in his new charter. "Sire," replied Kiffin, "I am a very old man, and have withdrawn myself from all kind of business for some years past, and am incapable of doing any service in such an affair to your majesty or the city. Besides, Sir," the old man went on, fixing his eyes stedfastly upon the king, while the tears ran down his cheeks, "the death of my grandsons gave a wound to my heart which is still bleeding, and never will close but in the grave." The king was deeply struck by the manner, the freedom, and the spirit of this unexpected rebuke. A total silence ensued, while the galled countenance of James seemed to shrink from the horrid remembrance. In a minute or two, however, he recovered himself enough to say, "Mr. Kiffin, I shall find a balsam for that sore, and immediately turned about to a lord in waiting."

We should much have liked this striking anecdote in the good old man's own words. His two grandsons were executed for high treason, as adherents of the unfortunate Duke of Monmouth. A very affecting account of their last moments is given by Mr. Kiffin, in the present memoir. We subjoin from

the Notes appended to it by the Editor, two other characteristic anecdotes. Mr. Orme is already well known to our readers as the author of one of the most valuable pieces of ecclesiastical biography which have appeared: he has now laid the religious public under a fresh obligation by the manner in which he has brought out and illustrated this interesting document.

‘ It is said that King Charles at one time, when much in want of money, sent to Mr. Kiffin, requesting the loan of 40,000*l*. Kiffin excused himself by declaring that he had not such a sum; but that if it would be of service to his Majesty, he would present him with 10,000*l*. It was accepted of course; and Kiffin used to say, that by giving ten, he had saved thirty thousand pounds. This perhaps partly accounts for the favour which he enjoyed at court.’

* * * * *

‘ When the French Protestants were driven to England for refuge, William Kiffin received into his protection a numerous French family of considerable rank. He fitted up and furnished a house of his own for their reception, provided them with servants, and entirely maintained them at his own expense, in a manner which bore some proportion to their rank in France. When this family afterwards recovered some part of their ruined fortune, he would not diminish it a single shilling, by taking any retribution for the services he had done them. Such were the *city patriots* of those times!’

Art. V. *An Ecclesiastical Memoir* of the first four Decades of the Reign of George the Third; or, an Account of the State of Religion in the Church of England during that Period: with characteristic Sketches of distinguished Divines, Authors, and Benefactors. By the Rev. John White Middelton, A.M. 8vo. pp. xvi. 398. Price 9*s*. London. 1822.

A COMPETENT and impartial memoir of the state of religion in England during the reign of George the Third, would be extremely valuable and instructive. It seems to be pretty generally admitted, that, previously to the rise of Methodism, a lamentable declension had extensively taken place, in point as well of purity of doctrine as of zeal, in both the established and the tolerated churches of this country. The causes which led to that state of things, have never been satisfactorily investigated. As regards the National Church, however, little obscurity hangs over them. The Act of Uniformity and the Test Act were followed by their natural consequences: they were the triumph of high-church intolerance, and they issued, as the former was expressly intended to operate, in the exclusion, during a century, of evangelical preachers from the pulpits of the Establishment. From the effects of those Acts,

the Church of England has never recovered, and it is quite visionary to suppose that it ever can recover. Though still the Established, yet, it never can be in fact the *national* Church. The evangelical ministers within its pale, do not now number so many as were madly and wickedly ejected from her communion; and if they were twice as numerous, the population has since become treble what it then was, and, of the great mass of the nation, a very large proportion has become irreclaimably attached to Dissenting communities. Almost all that distinguishes England as a religious nation in the eyes of foreign countries, originated with Dissenters, or is mixed up with Dissenters; so that the Episcopal Church can never be considered in future as any thing more than what Mr. Middelton aptly styles it, 'the ascendant division of Christianity' in this country. The ascendancy, the precedence, and the civil deference which it claims on the ground of its connexion with the State, Dissenters cheerfully concede to it; but they hold themselves to form a section of the nation rather too considerable to allow of their being put quite out of sight by the designation applied to that ascendant division, of the national Church. The nation does not go along with the Church of England; and that Church must submit to many modifications, before it shall be able to overtake and re-absorb the vast portion of the community which has departed from it. It has not the power of Aaron's rod to swallow up the other rods. It must always be indebted to those whose alliance it repels, and whose assistance it disclaims, the Dissenters, to meet the religious wants, and to maintain the social order of the community.

It is well known to have been the anxious wish of John Wesley, especially in the beginning of his career, to prevent a total separation from the Episcopal Church. And there are individuals of the Wesleyan body, who still affect to speak of themselves as Church of England men, while they worship every Sunday in a conventicle, and their recognised ministers take out licences under the Toleration Act. We have never been able to understand the consistency or the uprightness of such pretences. Occasional communion with the Church of England, was not scrupled by the most decided and exemplary Nonconformists, till the Test Act made the Sacrament a 'picklock to a place.' This, therefore, though it may qualify for office, does not make a man a churchman. The Church is generally understood in the sense of the clergy. We do not say that this is the proper sense, but, in point of fact, the people go with their clergy, and are characterized by them.

Had Wesley been able to procure the ordination and sanction of the Church of England for his preachers, (which he always did whenever he could,) he would never have separated from the Church; and the consequence would have been, that the great body of the Wesleyan Methodists would have been retained, in connexion with their preachers, within its pale. But it is the preaching of the Dissenters, the Methodists, and the evangelical clergy, which the policy of the Establishment leads its rulers especially to discountenance. And while this is the case, it can never be a national or a popular church. The people ask for teachers; they will flock to hear energetic, impassioned, evangelical preachers. They will follow such men into the Church; they will follow them out of the Church. The Church which does not recognise or employ ministers of this description, will find herself presently deserted by the people. The revival which has taken place within the Church of England, has been chiefly brought about by means of such preachers, who have risen up among her parochial clergy. Now the probabilities with regard to the growing prosperity of the Church, or the increase of Dissenters, may be summed up in this; whether that effective pulpit instruction which is found to lay hold of the attention and affections of the people, and to outweigh the considerations respecting minor differences, is ever likely to be identified with the pulpits of the Establishment; or, if not confined to them, to prevail in them, so as to characterize the Church, and give it an eminence over other divisions of the religious world. Any plan of comprehension which should have this effect, would give a death-blow to Dissent, considered as a party interest, though its principles would remain as true and as important as ever. But such an expectation we should deem very chimerical. It is to keep out and keep down this preaching, that the Act of Uniformity is continued; and while this policy is persevered in, the growing population must fall chiefly into the ranks of the Dissenters.

And yet, there are good men who speak of this Act of Uniformity, and of the still more iniquitous Test Act, as the magna charta and palladium of the Church. Acts which, judging from those who have got into the Church, have never sufficed to keep any wicked man out of it, but have excluded thousands of learned and pious men, and were meant to exclude them,—these Acts are the pillars of the Establishment, the safeguard of all that is venerable and apostolical in our constitution ecclesiastical! In these her ministers glory, of whom it may be truly said, that, in this instance, they glory in their shame. Mr. Middelton, after giving an account of the failure of the clerical petition for relief from subscription in 1772, and

noticing the deliverance of the Establishment from that formidable 'blow aimed at the ecclesiastical regulations,' the motion for a repeal of the Act for observing the 30th of January; proceeds to speak of the 'bold measure' of the Dissenters in petitioning for a repeal of the Test Act.

'The hardships imposed by the law on Protestant Dissenters,' he says, 'were represented as contrary to the generous principles of the British Constitution, and their cause was ably and eloquently pleaded. It was replied that the *penalties were never enforced*, as the Dissenters were not called on to subscribe; that the hardship was rather in letter than in fact; that the continuance of a test was necessary; for, if abolished, all the barriers raised by the wisdom of our ancestors in defence of the Church would be destroyed, and religious teachers might promulgate the most obnoxious doctrines without possibility of restraint or fear of punishment.'

That a number of things were urged on that occasion against the measure, untrue in point of fact, and inconclusive in point of reasoning, is certain and notorious; although this brief summary of the debate will not be accepted as a very adequate one. But we suppose, from Mr. Middelton's selecting the reasons here assigned, that they are such as appeared to him the most forcible. The first is a curious argument: the Bill is too bad to act upon; it is a dead letter, being never enforced; therefore its repeal would endanger the Church. The assertion, however, was incorrect. Dissenters had been, and were, long after that period, called on to subscribe; and it was but so recently as 1767, that the decision of the House of Lords rendered them not liable to be compelled to serve corporate offices. The other argument proceeds upon a blunder. The Test Act never was designed to operate as a restraint upon the promulgation of obnoxious doctrines: it can have no such effect. Mr. Middelton must surely be mistaken in representing that so silly a reply was given. Weak enough, the arguments doubtless were, and accordingly, they had no weight in the House of Commons. 'Notwithstanding these representations,' says our Memorialist, 'the Bill for relief passed the Lower House, and was carried up to the Lords, where it was rejected on the second reading by a large majority.' He does not give us the numbers, but he states who were the leading speakers in the debate when it came before the Lords. The Bill was supported by the Duke of Richmond, and Lords Chatham, Shelburne, and Lyttleton: it was opposed by Lords Bruce and Gower, and the *Bishops*. Mr. Middleton complacently adds:

'Such was the determination of the British aristocracy on the ma-

terial question of liberty of conscience, after an able discussion of the rights of nonconformists, and at a time when even the sentiments of the government were in their favour.....The condition of dissenters from the national communion may therefore be considered as having undergone the fullest investigation; and acquiescence in the result of that investigation seems to be the part of modesty and candour.'

This is amusing. After the recorded opinion of the ablest and wisest statesmen of this country, that the Dissenters are entitled to the relief they prayed for,—after the decision of the House of Commons in their favour,—after the able discussion and full investigation of their rights had terminated in procuring for them this emphatic acknowledgement of their unquestionable nature,—modesty and candour, we are told, require them to rest satisfied with the decision of a majority in the House of Lords, half made up of dumb and passive proxies, and chiefly determined by the Bishops, who form no part of the British aristocracy, and are never known to dissent from the Minister, but when he wishes to do some act of justice.

From these specimens, our readers will infer that Mr. Middelton is not precisely qualified to be the impartial ecclesiastical historian of the period he has undertaken to review. The causes which led to the decline of religion in this country, and the means of the astonishing revival of the spirit of piety which has since been witnessed, he does not attempt to explain or to illustrate. He confines his review entirely to the state of religion in the Church of England, which the style of his occasional references to the Dissenters leaves us no room to regret. But how the Church of England came into the state in which he describes it to have been lying at the accession of George III., and by whom the cause of truth was upheld, the tenets of the Reformation maintained, and an evangelical ministry perpetuated in this country, before the days of Mr. Romaine, he does not think it worth while to inform his readers. The rise of the Methodists, from which the revival of religion in the Established Church may be dated, is classed by our Author, together with 'the attacks of infidel writers and the restlessness of 'sectaries,' among the circumstances which were 'tending 'more or less to disturb the foundations of the throne, and 'loosen the stones of the national altar.' That the foundations of the throne were in danger of being disturbed by the rise of Methodism, is a gratuitous calumny. The 'national altar' is another matter, and the obscurity of the metaphor renders it more difficult to meet the assertion. If Mr. M. means by the national altar, the religion of altars, that was a little shaken by the rise of Methodism. If he means the religion of Christ,

that was not in any danger. If he means the Church of England, the tithes were as duly paid after the expulsion of the six young men from Oxford as before; and not the curl of one Episcopal wig was singed by the wild-fire of enthusiasm. What can Mr. Middelton mean, then, by the loosening of the stones of the national altar? The fire had gone out on the altar he speaks of, and the Methodists, without disturbing a single stone of it, quietly built up another on which the fire is burning still.

The following is our Author's account of the state of the Church of England at this period.

‘The Bishops, in their corporate capacity, were not conspicuous for evangelical purity of sentiment or attachment to the distinguishing tenets of the Reformation, as expressed in the Articles of the religious community over which they were destined to preside. They drank too much into the spirit of the fashionable theology. Occasionally, indeed, the sound sense and pious convictions of certain individuals of their number, led them to remonstrate with their clergy on the necessity of adopting a more Scriptural strain of preaching than generally prevailed. Occasionally too, they set the example, in their own discourses, of a departure from the dry method of ethical exhortation, and fortified the lesson of obedience by the powerful sanction of Revelation, or enlightened their audience by an exhibition of the holy verities of the Gospel. But the doctrine of justification by faith alone was in general inadequately and imperfectly stated; the corruption of human nature was spoken of in qualified terms; and salvation was too often represented as the possible attainment of mortal exertion, and the legal reward of a religious and virtuous conduct. As if the shades of those heretical and schismatical characters who figured in the disgraceful scenes that followed the decapitation of the first Charles, perpetually haunted their imagination, they viewed what were termed “Methodistical tenets” with a sort of instinctive horror; and seemed to lose the power of discriminating between that zeal for the honour of his Saviour, and compassion for perishing sinners, which led the preacher to proclaim with appropriate energy and in familiar terms, the fullness and freeness of the everlasting Gospel, and a covert design to court popularity, and ultimately effect the overthrow of the Church. With most of the dignitaries of the day and their ordinary associates, fervour was denominated cant, watchfulness hypocrisy, and abstraction from worldly society unnecessary strictness. Connected with the first families by birth, alliance, or circumstance, their criticisms on the belles lettres too often usurped the place of Scriptural information; what was elegant in conversation was more esteemed than what was edifying; and among the higher orders of the clergy, the unction of humility which flowed from the silvered temples of a Beveridge down to the skirts of his garment, and the glow of holy zeal which animated the breast of a Reynolds or a Hopkins, seemed to be exchanged for courtly aspirations after prefer-

ment and translation, or distinction in the divinity-school of a Lord Lyttleton or a Dr. Johnson.' pp. 10—12.

This is a sufficiently faithful and by no means overcharged representation. Mr. M. proceeds to divide 'the ministers of the National Church' into four classes, the Secular, the Latitudinarian, the Orthodox, and the Evangelical. The latter are thus characterized :

'Scattered up and down, they were opposed to the Secular class, by their devotedness to the duties of their function ; to the Latitudinarian, by their jealous adherence to the letter and spirit of Revelation ; and to the Orthodox, by their faithfulness in proclaiming the doctrines of grace, and declaring the whole counsel of God, while they equalled them in theological correctness and in moral consistency. There were also in this class certain subdivisions ; some preferring the Calvinistic, others the Arminian scheme in divinity : they not only differed in their mode of stating divine truths in the pulpit, but were sometimes led to oppose each other in the press ; while a religious zeal, acting on a warm temperament, became insensibly mixed with the baser alloy of party spirit and logical contention ; and too often gave occasion of malignant joy to the enemies of that Gospel which the disputants mutually revered, as they saw revived in members of the pure and tolerant Church of Britain, a portion of that controversial rancour which had maintained the respective causes of the chairs of Amsterdam and Geneva, or had mingled in the quarrels of the Jansenists and Jesuits. The Evangelical divines differed again as to the phraseology which becomes the rostrum of public instruction ; some conceiving that the language of the preacher might be sufficiently plain without descending to partial vulgarisms which might give needless offence to the ear of taste ; others holding that abstinence from rude images and familiar style was in its degree an evasion of the offence of the cross, and that it were better, since the majority is poor and unlearned, to draw from their Master's quiver the jagged arrow than the polished shaft, to give the salutary wound of conviction. Some of them also, lamenting the darkness which overspread their native land in religious matters, and deeply impressed with a sense of the danger of that state of unconversion in which they beheld so many of their countrymen, deemed that their commission extended beyond the pale of their own parishes, and were fain, in their love of souls, to become itinerant heralds of the tidings of salvation, and exhort sinners to flee to Jesus, in a barn, a conventicle, or even in the open air. Others, and those by far the greater number, considered this step as inconsistent with that regularity of ministration which became a national priesthood, incompatible with the vow of canonical obedience, and calculated to prejudice their civil and ecclesiastical superiors against the most serious and devoted of the clergy. Nor must it be omitted, that many of these excellent men were distinguished by the manner in which they addressed their congregations, not confining themselves to the substance of a written discourse, but

delivering their harangues from short notes, memoriter, or extempore, according to the custom of the English preachers under the house of Stuart, and before the prevalence of indiscreet oratory in a time of trouble and exacerbation rendered it expedient to introduce a more cautious mode of preaching. They also revived, in some of their congregations, the custom of singing hymns and spiritual songs, abounding with Evangelical sentiment, in addition to the common versions of the Psalms of David.' pp. 40—42.

Such were the small beginnings of that party in the Church of England, which now bears the name of evangelical. The volume contains biographical notices of the leading individuals among this body. At their head ranks the venerable Romaine. To him succeed, the Rev. Messrs. Thomas Jones, Foster, Madan, Spencer, Stonhouse, Hart, Toplady, Walker, Fletcher, De Courcy, Talbot, Maddock, Berridge, Newton, Adam, Grimshaw, Venn, Powley, Atkinson, Conyers. A few names of minor note are added, but the above were all of any eminence within the 'first decade,' extending from 1760 to 1770.

'Thus,' remarks the Author, 'did Jehovah, who is wise in counsel and wonderful in working, who hath put the times and seasons in his own power, vouchsafe to revive the dying spirit of religion in the Established Church of England, and render the first decade of the reign of George the Third an interesting era in the history of the Reformation. Thus did he recruit the expiring lamps of the sanctuary, bid the rod of the priesthood be covered with new blossoms, and send a gracious rain to refresh his vineyard when it was weary. This revival was effected by human instruments of various talents, attainments, and degrees of spiritual light; and while divine illumination resides in human breasts, and the hidden manna is enclosed in earthly vessels, imperfection will more or less attach to the operations of the Church. But if over-scrupulosity in some, and latent enmity in others, have magnified the inadvertencies, or aggravated the irregularities, of men of God, it will be the office of the impartial historian to place them in their true light, and exhibit their bearings in a less prejudiced point of view. It is, however, a more pleasing task to record their excellencies, and to notice how their characteristic differences were compatible with the relation they bore to the common Head. The various tints in the bow of Heaven are all produced by the same process of refraction; the different fragrances of the flowers of Eden all arise from the same law of exhalation; and if the zeal of Luther was seen in Romaine, the perseverance of Calvin in Toplady, the sweetness of Melancthon in Newton, the elegance of Erasmus in De Courcy, the research of Beza in Madan, and the diligence of Zuinglius in Grimshaw, we hail them as united confessors of "one Lord, one faith, one baptism."' pp. 82—84.

The close of this extract is not in the purest taste; the style of the work is, indeed, very far from being chaste or pleasing.

But it contains much interesting information relating to the progress of evangelical religion in the Church, from this period, up to the close of the last century; and a series of biographical notices are given, which are serviceable for the purposes of reference. Some of these, however, are extremely meagre. The notice of the Rev. W. Grimshaw, for instance, is much too brief. But it is not our intention to pursue any further our examination of the volume. It has afforded us some pleasure, by enabling us to retrace, though very imperfectly, the history of the period, and we only wish that it had been more competently executed.

Art. VI. *Testimonies to the Truths of Natural and Revealed Religion*: extracted from the Works of distinguished Laymen. By the Rev. James Brewster, Minister of Craig, and Author of "*Lectures on Christ's Sermon on the Mount*." 12mo. pp. 380. Price 5s. 6d. Edinburgh. 1822.

DUGALD STEWART has remarked, that 'authorities are 'not arguments.' It would be more correct, perhaps, to say, that authorities are not proofs; for the argument which authorities supply, is good, when properly conducted. That a thing is probable, is surely an argument for believing it. Now a probability in favour of the truth of a thing, is furnished by the very circumstance of its having been believed by competent judges; because that belief must have had some evidence or some appearance of truth, on which to found itself. In the absence of any *contra*-probability, the presumption is very strong that the thing is true; and we are accustomed to act, in a thousand instances, upon such a presumption. Authorities are a species of testimony; and testimony is evidence, which, though not demonstrative, is capable of reaching almost the force of demonstration. The influence of authorities is, therefore, derived from the reason of the thing,—although it is often yielded to without reasoning about it, owing to that principle in our nature which impels us to conform ourselves to example. Those who blindly yield to authorities, act on this principle of imitation: their actions and their creed are determined by mere example. In this case, the influence of authorities may be delusive and mischievous, as precluding examination, and as leading to an implicit, indolent, irrational faith. Their true use is, to arrest attention, and to direct inquiry to the proper sources of evidence. But, inasmuch as they possess only the force of probabilities and presumptions, authorities, whether in religion or in science, can never be admitted to outweigh direct proofs on the opposite side.

The incalculable mischief which is attributable to a slavish deference to human authorities in matters of religion, has led some individuals to reject the argument drawn from them as altogether useless. But the evil has arisen from the mistaken use of the argument. It is our duty in religion to examine the Scriptures for ourselves. The use of arguments drawn from authorities and examples, is, to induce men to do so; to preclude that contempt for the truth prior to examination, which infidels generally discover. That Bacon, and Newton, and Milton believed, is no sufficient reason for my believing; but it is an unanswerable argument against the wisdom of my rejecting without examination what they found reason for believing. It shews at least the irrationality of that flippant infidelity which rests satisfied without devout inquiry. To disbelieve, ought to require, in such matters, as strong reasons as to believe. But he who disbelieves without examination, disbelieves without reason.

Authorities, then, prove the probability, though not the truth of a thing; and this is all that we want them to prove in the argument with an infidel. For, if he be once brought to think Christianity probable, he has the strongest rational motive to examine whether it be not indeed true. And that inquiry, the proper evidence of Christianity will not fail to satisfy.

But the infidel has authorities on his own side, to which he appeals, and to which he discovers an adherence not less fond, and implicit, and enslaving, than that which he is apt to ridicule in the subjects of priestcraft. Admitting the force of those authorities,—although it might be shewn that they can never have that force on the negative side of a question, which they have on the positive,—yet, give to them, those wise and learned authorities of irreligion and infidelity, all the weight we have attributed to the opposite authorities; yet, if the individual disbelieves on the simple ground of *their* disbelief, he is obviously acting upon a mere possibility, that the thing may be false, upon a mere presumption against it, founded on its having been disbelieved; is acting as if it were proved to be so. If he stops here without satisfying himself that it *is* false, he is acting not less servilely and more irrationally, than the person who *believes* on the strength of a mere presumption, without troubling himself to examine the direct evidence. The disbelief of learned infidels may be a good reason for not believing without examination; as the belief of learned Christians is a good reason for not rejecting without examination. But the former can be no reason for not believing, much less for not examining; just as the latter is not the reason for our belief, but only for our devout and humble inquiry.

The infidel tacitly admits the force of authorities, when he endeavours to evade or nullify the force of a very large class of them, those of the *clerical* advocates of Divine truth, by referring their belief or their zeal to personal interest or professional prejudice. We are chiefly indebted to National Establishments and richly endowed National Priesthoods, for the force of this prejudice, which has been incalculably strengthened by the dogmatism and intolerance of too many individuals of the order. But 'it is only, in fact,' as Mr. Brewster remarks,

'the very weakness of resting upon *authorities* more than upon *reasons*, that can account for this reluctance to allow their full weight to the statements of the professional teachers of religion; and the only effectual mode of counteracting these latent objections, (for they are such as many are ashamed to acknowledge, while they are acting under their influence,) is to produce that very species of authority which they are so much disposed to follow,—the authority of great names.'

This will explain Mr. Brewster's design in undertaking this compilation, which has evidently cost him considerable pains. The plan of the work will be better understood from the following extract from the Preface.

'The passages here brought together are of two very different descriptions; the one class consisting of the concessions of deistical writers, and the other containing the testimonies of avowed believers in Christianity. It was once intended to distribute them in separate divisions. But this plan, besides having an insidious appearance, would have been attended with various inconveniences; and, particularly, would have required a complete repetition of nearly the same heads of chapters and sections. With regard to the arrangement of the extracts, as they now stand, it will be obvious, that their place in the volume was necessarily regulated by the principal subject on which they touched; and that it would have been impossible, without greatly mangling a passage, and weakening its impression, or even altering its import, to have excluded every sentence which referred to other topics. Many of these passages, therefore, might have been placed with almost equal propriety, under different titles or sections; but it is hoped, that they are in general so distributed as to carry on a series of illustrations, and to form as natural a connexion, in a sort of system, as detached portions of different works could well be expected to preserve.'

The general heads under which the extracts are arranged are as follow:

'Chapter I. Testimonies to the irrational nature and injurious effects of atheism, scepticism, and irreligion. II. Testimonies to the Principles of Morals, and the foundation of Virtue. III. Testi-

monies to the Principles of Natural Religion. IV. Testimonies to the general importance of religious Belief. V. Testimonies to the particular uses of Religion—as a bond of society—as a rule of conduct—as a source of consolation. VI. Testimonies to the connexion of religious sentiments and virtuous conduct with Happiness. VII. Testimonies to the Evidences and Excellence of Christianity. VIII. Testimonies to the general doctrines of Christianity. IX. Testimonies to the particular doctrines of Revelation: 1. the existence of spiritual beings; 2. the Trinity; 3. human depravity; 4. the evil and penalty of sin; 5. man's incapability of claiming merit with God; 6. the mediation and atonement of Christ; 7. salvation by the grace of God; 8. repentance and conversion. X. Testimonies to the Duties of Christianity. Appendix: 1. traditionary and historical Testimonies to the truth of Scripture History; 2. physiological and geological Testimonies to the Mosaic account of the Creation; 3. miscellaneous extracts.'

The public are, we think, much indebted to Mr. Brewster for the labour bestowed on this very judicious and interesting collection, which cannot fail to do essential service.

Art. VII. *Narrative of a Voyage round the World, in the Uranie and Physicienne Corvettes, commanded by Captain Freycinet, during the Years 1817, 1818, 1819, and 1820; on a scientific Expedition undertaken by Order of the French Government. In a Series of Letters to a Friend. By J. Arago, Draftsman to the Expedition. With 26 Engravings. To which is prefixed, the Report made to the Academy of Sciences, on the general Results of the Expedition. 4to. pp. 586. Price 3l. 13s. 6d. London. 1823.*

M. ARAGO plays a little the Gascon when he says, 'There is scarcely a midshipman in our navy (the French) who could not now, if required, steer a vessel to Kamtschatka, to Otaheite, or to New Zealand;' but he is not far from right when he adds, that 'the Pacific Ocean has been so frequently explored, that it is almost better known, and certainly less dangerous than the Mediterranean.' A voyage round the world is no longer a novelty or a tale of wonder; but, in the hands of a Frenchman, the narrative of such a tour cannot fail to be in a high degree entertaining. This merit certainly attaches to the present volume. Its Author displays all the mercurial liveliness of the national character, in the vivacity of his descriptions and of his *petits sentiments*: it is some drawback: on this captivating quality, that he is often very flippant, and sometimes very nasty, which is fully accounted for by his having grafted the morals of a sailor on the habits of a Frenchman. During a three years' voyage, he 'became acquainted,' as he tells us, 'with nu-

merous tribes, hunted with the Brazilian and the Guanche, danced with the negroes of Africa, and slept under the hut of the Sandwich islander. I participated,' he adds, 'in the festivals of these children of nature, I sat at their hospitable tables, and, every where welcomed, I every where contributed my share by a cheerful gayety or the present of some European trifles.' Unfettered by the rigid shackles of morality, this all-accommodating citizen of the world found no difficulty in adapting himself and shaping his gallantries to his company, of whatever colour or character. No one goes through the world so easily as a Frenchman; and he must, therefore, needs be the best man to go round it,—an adventure sometimes accomplished with less difficulty.

Our Author was, as set forth in the title-page, the draftsman attached to the Expedition, and his sketches are the most interesting and perhaps valuable part of the work. They are extremely spirited and characteristic; sometimes, we suspect, a little outstepping the tameness of nature for the sake of gaining effect, yet, substantially accurate, and forming a good index to the most important contents. As we cannot recommend the work to our readers, on account of its perpetual and flagrant indelicacy, we shall endeavour to give the substance of the information which it comprises.

The *Uranie* sailed from Toulon in Sept. 17, 1817, and reached Rio Janeiro, Dec. 6. where the Commander devoted nearly two months to observations on the pendulum and compass. Between sixty and seventy pages are occupied with a description of the Brazilian capital and the manners of its inhabitants, of which it may be enough to state, that it entirely coincides with the account given by Mr. Luccock* and other English travellers. It is, however, gratifying to find a Frenchman speaking with horror of the slave-trade, and of the atrocious cruelty with which the negroes are treated. At the period of his visit, Rio contained, according to his statement, 120,000 souls, of whom five sixths were purchased slaves; and fifty vessels were engaged in the trade. 'It is still considered,' he says, 'as problematical whether the negroes are men or brutes: they are employed as the first, but beaten like the latter.' The problem has been solved at St. Domingo.

'I have seen—yes, I have myself seen,' says M. Arago, 'two young ladies whose countenances wore the expression of mildness and benevolence, endeavour, by way of pastime, to cut, at a certain distance with a whip, the face of a negro, whom they had ordered

* See Eclectic Review, Vol. XVI. p. 193.

not to stir from the spot. This exercise seemed to amuse them. I would mention their names if their father, who came in after the first essay, had not severely reprimanded them for their cruelty.

A Portuguese, lately going along a narrow path, met a negro, who stepped aside to let him pass. Not satisfied with this, he ordered the slave to leap the ditch: the poor fellow muttered an excuse, and screwed himself up still closer. The Portuguese struck him with his cane. Enraged at this treatment, and unable to contain himself, the black gave his assailant a blow on the head, and ran away. The Portuguese discovered where he lived, signified to his master his wish to buy the negro, offered so large a sum, that the owner could not resist the temptation, and the wretched slave expired the following day under the lash. These acts of cruelty are not punished here. Are not such traits characteristic of a nation?

We hope not, if a nation includes its colonies. These things are not confined to the Portuguese. M. Arago, though doubtless a good Catholic, does not spare the monks; 'an ignorant and debauched crew,' he terms them, 'sufficiently powerful to place themselves out of the reach of the law, but still too weak to seize the supreme authority,—a scandalous troop of sluggards and libertines,' who swarm in every street. He saw one, in the slave market, cheapening a young female slave, whom he bought for six quadruples: this was a venial act compared to the practices with which they are charged. The following anecdote of the present sovereign of Brazil, is worth transcribing, if it may be depended upon.

When the Count Dos Arcos had quelled the insurrection at Pernambuco, the king, on receiving the agreeable intelligence, asked the heir to the throne, what reward he could confer in token of his gratitude for so signal a service. "Create him prince-royal: I shall not be jealous of him," replied Don Pedro.

From this Prince, Brazil has much to hope for.—Our Author was much struck with the contrast presented by the appearance of Cape Town, in the brilliant whiteness of the houses, the 'astonishing' cleanliness (to a Frenchman just from Brazil) of the windows and steps, as well as of the interior, the broad and straight streets, the superb terraces, the spacious barracks,—a real palace; the imposing and well-disciplined appearance of the troops,—almost equal to the 'imperial guard'; and above all, the 'magnificent' beauty and elegance of the fair sex, who are described as having 'the very complexion of Frenchwomen, or, if any thing, it is rather more delicate.'

The town-house is magnificent, and reminded me of those beautiful mansions which you discover, at intervals, in the environs of Genoa. It is in vain to try to distinguish the public edifices: the

private houses rival them in grandeur and elegance. The churches are small but clean. In each of them, instruction is daily given to negro slaves.'

We are glad to receive this last article of information, if it be so. 'The abolition of the slave trade,' we are moreover informed by our all-informed Traveller, 'is said to be very pre-judicial to the welfare of the colony, as it is now become necessary to employ free Hottentots in tending the cattle and in agricultural labour.' As M. Arago approaches the Mauritius, the philanthropic horror of slavery which he discovers at Brazil, sensibly diminishes. The negro slaves at the Cape appeared to him neither so handsome nor so strong as those at Rio Janeiro, but quite as lazy and as thievish. 'Alas!' he exclaims, 'they thieve by instinct.'

'It would be as difficult to cure a negro of the passion for thieving, as to keep a Gascon from boasting, a Norman from perjury, a Breton from drinking, and a Frenchwoman from being a coquette.'

Let us hope, for the honour of France and of human nature, that if it is only as difficult, the poor Negroes may yet learn honesty. But, alas! again, 'there is no Roman Catholic church at the Cape.'

Our Author finds himself at home at the Isle of France: he pronounces it 'the Paris of India.' 'The manners, costume, language, but, above all, the hearts and feelings of the inhabitants are,' he says, 'completely French;' and he adds: 'There is, in my estimation, an infinitely greater distance between Paris and Bourdeaux, than between Paris and the Isle of France.' The balls, the ladies, the society of 'the Oval Table,'—oh! were it not for hurricanes, earthquakes, and conflagrations, it would be a French paradise; and sorely does M. Arago grudge the English the possession of it. A few circumstances, however, are slightly mentioned, which would somewhat lessen its attractions to our readers.

'The interior of the houses,' he states, 'is not destitute of elegance, but, in point of cleanliness, they are far behind those of the Cape. Here every thing is of finer quality; there in nicer order. At the Mauritius, the articles of furniture are more costly, more sumptuous; at the Cape, they are more homely, but more convenient. In short, cleanliness is a luxury in this colony; in the other, a necessary; and in this particular the Cape must be preferred to Port Louis: in every other, the Isle of France has greatly the advantage.'

He goes on to make a further concession in favour of Cape Town as regards the architecture of the houses and public buildings, and the laying out of the streets. As to the state

of morals, those of the Cape cannot at all events be much worse. 'The girls,' indeed, we are told, that is to say, the Whites, 'are brought up in sentiments of modesty, which heighten the lustre of their charms,'—the grand purpose, doubtless, which modesty in a woman, at least in a Parisian, is designed to answer. But the free mulatto women, being prohibited intermarrying with the white colonists, 'think it much more honourable to be the mistresses of young Europeans, than the lawful wives of free mulattoes*.' These women are represented as frequently distinguished by the most perfect symmetry of form, manners the most gentle and insinuating, exquisite cleanliness, talents peculiarly adapted to conversation; 'in short, all the qualities of the heart compatible with the absence of modesty.' Many of these Laises and Aspasias are wealthy, and are in the habit of presiding at 'enticing balls and entertainments,' at which they daily collect swarms of admirers, whites alone being admitted to them. M. Arago frankly confesses, that 'it seems difficult, if not impossible, for a young man who for the first time tastes the sweets of liberty, to withstand the allurements by which he is soon surrounded.' Such is the state of society at Port Louis; and such, more or less, is the state of things at Calcutta and at Barbadoes. The only remedy for the evil is slightly hinted at by our Author, when he puts it as a question, whether the Government will at length permit marriages between free women and the white colonists. He adds:

'It has already woked at several unions of this kind; and, for my part, I am of opinion that, by the force of circumstances, what is now regarded as a favour, will finally triumph over the repugnance of the whites, and the original intention of the legislator. Besides, I cannot see that this would be any great misfortune, or indeed any misfortune at all; for, every thing duly considered, it is perhaps better that, in proportion as the original stain becomes effaced, the whites should admit among them that portion of the mulatto population which, from education and good conduct, shall appear worthy of the favour. The disproportion between the black and white population

* This is notoriously the case in our West India islands, and for the same reason. A recent writer, in attacking the Registry Bill, while he pleads for the necessity of introducing marriage among the slaves, and confesses that an immoral connexion between the females and the whites, prevails, with scarcely an exception, among the married, not less than the unmarried men; declares, that he would guard against any intermarriages between the whites and the women of colour, by having attached to the crime, the heaviest pains and penalties of a felonious act. See Wilberforce's Appeal. 1823. p. 22.

will disappear; and perhaps the catastrophe with which the so-called philanthropic system of the English threatens the colonies, will be averted, or at least removed to a greater distance, because the number of persons interested in preventing it, will be sensibly increasing every day. There is also reason to believe that, in order to attain this distinction, so ardently desired by all persons of mixed blood, mothers will study to give a better direction to the education of their children, and that a gradual improvement will be effected in their morals. Several Creole ladies, without children, have already taken young mulatto girls, given them the best education, and instilled into them the best principles. Twenty years ago these girls could not have gone into company with their adoptive mothers; but this prejudice has lost much of its strength, and the example of some persons of influence in the colony, will probably soon become a general rule. An amiable mulatto girl, not less virtuous than handsome, has been recently married to a young man highly respectable in every point of view; and though he has thought fit to leave the colony, from an apprehension that the public opinion there might be unfavourable to him, he has never yet regretted, amid the felicity resulting from this union, the sacrifice which he has made to his interesting partner. The first step is taken: not to oppose these connexions is to authorize them; and a few happy examples will, I think, completely destroy antiquated prejudices.

M. Arago underrates, we fear, the inveteracy of this prejudice, and the difficulties which stand in the way of a change in the law. The pride of family recoils at the possibility that a legal union should be contracted with a half-cast female, by the youth who is sent out to make his fortune in the Indies, or perish there; but that pride is not in the least hurt by the said youth's ruining his health, and fortune, and morals in unbounded dissipation. With Lord Eldon's views of the seductive power of women, on which he rested his main argument against legalizing marriages even in this country under certain circumstances, and the preference implied in that argument, of family interests to morality,—any such change in the laws is certainly not likely to obtain his Lordship's sanction. The political necessity of an alliance between the white and the half-cast population, is, however, daily growing more apparent; and though M. Arago discovers only his national prejudice or his ignorance, or both, in his sneer at the English philanthropists, he glances at a fact which must soon compel the adoption, in many respects, of a policy more favourable to morals, and more consonant with the dictates of natural justice and Christianity.

On the subject of negro slavery, the Author here becomes very flippant and very extravagant.

‘Had I,’ he says, ‘proceeded directly to the Isle of France, and

not seen Negro slaves any where else, I should have considered their situation so happy as to prefer it to that of the greatest part of our labourers. They know nothing of slavery but the name: they are obliged, indeed, to work, but the kind treatment of their masters encourages them, and doubles their zeal. In Brazil, they are beasts of burden, whom the whip urges to action: here they are men, who are restrained by just punishments, and stimulated by rewards. At Rio, a slave must remain a slave all his life; here he may cherish the hope of some day becoming free. In Brazil, a Black has but two ideas—that of slavery, and that of the revenge which he constantly cherishes in his bosom. *Here a slave thinks, and, what is still more, he profits by his reason.*

‘The Europeans who come for the first time to the colonies, are incessantly deploring and exclaiming against the wretched condition of the slaves. In their eyes, corrections are acts of revolting cruelty and tyranny: their philanthropy cannot suppose an unfortunate creature, deprived of liberty, to be capable of doing wrong. Their hatred of the colonists is vented in works dictated by humanity and the love of order; and their principles tend, at the same time, to nothing less than the subversion of institutions, which, though severe, are wise and absolutely necessary to the existence of the colonies. I formerly entertained such sentiments myself, but did not then consider, that a man who here receives fifty or sixty lashes, would be punished in France with several years’ imprisonment. What, ye apostles of humanity, would be done in France with a servant who had robbed his master of gold or jewels? He would be sent to the galleys, after being publicly branded. Here he would receive fifty stripes, and his punishment would last ten minutes. If there be any cause for astonishment, it is that such mildness should prevail here, and such barbarity in our wise Europe.’

M. Arago does not appear to be an unamiable man: he probably thinks that he is correct, for he no doubt obtained all this information at the balls and parties he attended at Port Louis, and his statements doubtless contain the views and arguments of the French colonists of the Mauritius. The tirade is, therefore, entitled to attention, and the more so, as it contains some important admissions. A slave, it seems, can think, and profit by his reason; he can calculate, and lay up for the future; and he is found to do this in proportion as he is treated with humanity. M. Arago mentions a case in which an old negro called upon one of the most respectable merchants in the colony, to buy of him one of his slaves with his savings, that slave being his own son.

“I have saved sufficient” (he said) “to pay you in ready money; and I hope to lay up enough before I die, to redeem my second son.” “But why,” asked M. Pitot, “do you not rather purchase your own liberty?” “For good reasons, sir. I am now old, and if I cease to be a slave, I must support myself the rest of my life; whereas, in my

present situation, when age shall no longer permit me to work, my master will be obliged to keep me, and, when I am sick, my children will have it in their power to take care of me.”

This anecdote is worth something as coming from a representative of slave-holders and slave-dealers. With regard to the comparative mildness of the treatment of slaves in the Mauritius, it may be true, that they are worse treated in Brazil; but our Author stultifies his own statement by his reference to the labourers of his own country. They may be better fed than some of the poor Bretons who live on chesnuts; for cattle must be fed, if we would get work out of them, and a rich man's horses will have corn, if the poor are starving. Is the horse, therefore, happier than the pauper? So reasons M. Arago. ‘The slaves know nothing,’ he says, ‘of slavery but the name.’ Whence, then, their anxiety to redeem themselves? Why, if so, will not some Gallic patriot propose the legalization of *white* slavery, that the superfluous paupers of France may be shipped off to participate in this happiness? Slavery is nothing, in this young Frenchman's estimation, provided the slave is not over-flogged. In the moral evils of slavery, in the degradation of the driving system, in the exclusion of the slave from legal protection, his personal non-entity, his liability to be seized and sold by creditors and executors as moveable capital, separately from the estate on which he is settled; in the inadmissibility of his evidence in a court of justice, his moral treatment as a being incapable of religion and of the humanizing institutions which form the cement of society; in all this, he sees—‘nothing,’ nothing to distinguish the freeman from the slave!

Such a man can never be a competent or a credible witness on the subject of the existing treatment of slaves. But his statements come before us with the more suspicious appearance, as they are evidently the mere echo of the falsehoods by which the French traders who still infest this part of the world, endeavour to deceive their own Government. Of the pertinacity with which the Slave Trade is carried on under the French flag, and of the impunity with which it is almost uniformly prosecuted, the Reports of the African Institution furnish us with the most disgusting proofs. In April 1821, a vessel with 344 slaves on board, *Le Succés*, was seized and condemned by our Government at the Isle of France, which had already made a successful slave-voyage from Zanzibar to the Isle of Bourbon, where she had safely landed 348 slaves. The Governor, M. Mylius, having been informed of the transaction, had instituted judicial proceedings against her; but the judges, whose office it was to try the cause, having them-

sees participated in the crime by purchasing some of her slaves, concurred in acquitting her; and, encouraged by this impunity, she was immediately despatched for another cargo of Africans, with which she was returning to the Isle of Bourbon, when she was detained by our cruiser*. Governor Mylius has since been recalled, chiefly in consequence of the complaints of the slave-traders, who accused him of '*anglomania and philanthropy*;' and under his successor, the brother of Capt. Freycinet, debarkations of slaves have taken place without difficulty. This circumstance will explain M. Arago's virulence against 'the philanthropists,' and his pathetic regrets that the Isle of France is lost to the French and—to the slave trade.

This subject has detained us at the Mauritius longer than we intended. Some of our readers will hardly thank us for the information, that our Author, on inquiring there for the tombs of Paul and Virginia, discovered that the romance which had charmed his boyhood, is purely a fiction. The shipwreck of the St. Geran is a fact, and there was a Madame Latour, who lost a daughter in the wreck; but, instead of dying for grief, she lived long enough to espouse three husbands in succession after the death of her first husband at Madagascar. The pastor who acts so fine a part in the novel, was a Chevalier de Bernage, son of an *echevin* of Paris, who belonged to the musqueteers, but, having killed his antagonist in a duel, he retired to the Isle of France, where he is said to have been highly respected. 'As to Paul, there are no data whatever of his existence.' Will the tale cease to interest in consequence of this disclosure? Who asks for any other truth than that of nature in such productions? Possibly, some future traveller may discover that Waverley and Quentin Durward never existed. During our Author's short stay at Port Louis, a lady died, whose veritable adventures might surpass the interest of fiction;—a Madame de Pujo, wife of a French colonel, but formerly the mistress of the celebrated Count Benyowsky, whom she accompanied on his flight from Siberia, to Kamschatka, to China, and to Madagascar, where he was killed.

'Few men,' remarks our Author, 'have experienced so many vicissitudes as Benyowsky; and his daring spirit alone can account for his success. He had one leg much shorter than the other, and it was upon this that he habitually rested. But, when irritated, he raised himself upon the longer, his sparkling eyes became still more ex-

* See "Sixteenth Report of the Directors of the African Institution." 1822. p. 18. and Appendix. K.

pressive, and his strongly-marked features assumed so fierce a character as to strike terror into all around him. His astonishing presence of mind in the greatest dangers, his invincible perseverance, his daring projects, his unparalleled success—what more did he require to reign over a people with whom fool-hardiness is the chief of virtues ?

We must not even touch at the beautiful and romantic Isle of Bourbon ; nor shall we stop to detail our Author's adventures with the savages of New Holland. At Coupang in the Island of Timor, M. Arago found some novel subjects for his pencil in the yellow natives. The Chinese are the only persons here who follow any business : ' they are the Jews of Timor, ' and live on tea, rice, pulse, and knavery.'

' There are no people,' adds our Author, ' the cast of whose countenance is more uniformly the same. Nothing is more like a Chinese of Canton, than a Chinese of Coupang ; nothing is more like a Chinese of Coupang than the Chinese on an Indian screen. They have a wild look ; little eyes, raised at the outer corner ; a round face ; a short and somewhat flattened nose ; large lips ; a small, well-formed mouth ; and a yellow complexion. Their manners are engaging, their words persuasive, their politeness minute. They will laugh, to oblige you ; caress, to seduce you ; fall on their knees, to persuade you. If they offer you a trifle, they mean you to accept it, but still more to give you an example of generosity. They will present you with any thing they possess, but only when they are assured that you will be more liberal than they. No one can be more humble, more submissive, more forward to oblige, than a Chinese. After this, will you trust to appearances ?'

The interior of this island is almost unknown, but is stated to be very mountainous, and is in possession of the native rajahs—the tyrants over a set of ferocious savages, who, as well as the natives of the island of Ombay, have the reputation of being cannibals. Some of the latter were, however, complaisant enough to suffer their portraits to be taken, which accord well enough with their reputed character. They are described as having a skin the colour of *terra di Sienna*, eyes generally sunk in the head, and bright ; low forehead, large mouth, and thick lips ; the nose sometimes aquiline ; broad chest and sinewy limbs ; a warlike, savage air, and great quickness in all their movements. Another engaging variety of the human species in its unsophisticated state, presented itself in the natives of Rawack, Waigooe, and New Guinea, who are described as

' little, squat, large-headed, woolly-haired, nearly black, big-bodied, spindle-shanked, with long and broad feet. Their countenance is unexpressive, their manners unengaging, their air stupid.

Some of them have so much hair on their head, that you would take it for a pile of wigs. Almost all are covered with leprosy, or have been affected by it. Their gait is awkward, though they are tolerably active. Their language is noisy and inharmonious; their smile, almost laughable. They climb trees with surprising facility, and are very skilful fishers: standing on the bow of a canoe, rudely enough fashioned, and sometimes furnished with a sail of cocoa leaves, a man sees a fish at a distance, directs his proa towards it, and, though more than twenty paces distant, almost always strikes it with a long headed with a double-pointed iron.

Fish is their chief food, but they have likewise a bread made of sago, and baked in moulds of clay, divided into two or three departments, resembling the chafing-dishes used by the peasants of France. Their only beverage is water, or the milk of the cocoa-nut. When offered wine or spirituous liquors, they would take only a few drops, which they seemed to drink with a degree of repugnance. In their houses, and near their tombs, our Author found some coarsely carved and hideous idols; but he did not observe that the savages had the least veneration for these household gods.

Captain Freycinet remained for some time among the *Marianne* islands, and M. Arago does not fail with his sociable disposition to turn it to advantage. On landing at Guam, he was struck at the appearance of abject wretchedness displayed by the natives, who were for the most part covered with the black and livid marks of a virulent leprosy, living in the midst of a fertile soil from which nothing is obtained. Weeds were growing by thousands in smiling vales, among a few blades of rice and Indian corn, 'attesting equally the goodness of the soil, the idleness of the inhabitants, and the inattention of the governor!' 'I should have guessed,' says our Frenchman, 'that the country belonged to the Spaniards, from the sacrilegious state of neglect in which it is left.' The inhabitants sleep two thirds of the day, and spend the remaining third in smoking and chewing tobacco: they seem, indeed, to live only on tobacco and areca nut mixed with lime, to which they sometimes add a few leaves of betel. Their conquerors have introduced what they are pleased to call Christianity, — a religion of processions and ceremonies, which has neither informed their understandings, nor imparted to them even a sense of shame. In the churches the sexes are separate, and there, says our Author, 'the people behave like Christians; in the city and in the country, like savages.' There appears to be a regular compromise of all morality on the condition of innumerable genuflexions and processions.

'I have seen,' says M. Arago, 'the ceremonies of the Passion-

week, and have now an idea of the splendour with which our religious mysteries are celebrated here. With superior pomp and greater impositions on the people, they are celebrated here as they are at Manilla, and at Manilla as they are in Spain. It was to our captain that the priest of Agagna delivered the keys of the Holy Sepulchre. He kept them two days hung round his neck, and returned them on Easter eve with exemplary devotion. It is truly painful to see a people who might so easily be guided aright, given up to the darkness in which they are enveloped, and adopting with blind confidence the absurd narratives of pretended daily miracles.....The priest of Agagna can scarcely instruct his flock in the simplest lessons of the Catechism, as he is himself ignorant of the fundamental principles of our religion.'

The natives are described as well-shaped, of a dark yellow complexion: though debased by massacres and persecutions, they retain marks of a higher civilization anterior to the Spanish conquest, which was a tissue of cruelties and horrors. They are stated to be remarkably fond of music, and to be continually singing. The primitive language is monotonous and extremely difficult of pronunciation. The Spanish language and costume have now been generally adopted by the inhabitants, together with the vices of their masters. The island of Rota is still more fertile and more neglected than Guam.

'The trees are magnificent, the fruit and vegetables delicious. The country rich in varied vegetation, is over-run by thousands of rats, which are yet unable to destroy its roots; you cannot proceed ten steps without meeting hundreds: and it is really distressing that the inhabitants do not endeavour to destroy this devouring animal..... The hills and valleys are decked with cotton-trees, the bright tufts of which form a pleasing sight amid the verdure that surrounds them. The bread-fruit, the tacca, the water-melons, every thing is of a better quality here than at Guam; and I am surprised that greater attention is not paid to a country which might become the granary and general store-house of the Marianne islands. They reckon nearly 80 houses in the town, and 400 persons in the whole island. There are five or six crucifixes in every street; and it is necessary that some outward sign should put them in mind of their religion, since there is no public worship. There has been no priest here for more than twenty years. The houses are built on piles, as at Guam; but they are in a state infinitely more ruinous. The men may be said to go naked, for they wear no trowsers except on Sundays. The women wear a handkerchief fastened by a string round the waist. Their shape is completely beautiful, their feet small, their hair of a fine black, flowing down their shoulders.'

There is a church in this island, where five tapers are kept constantly burning before an image of the Virgin. There is

also a convent, peopled, happily, solely with rats, where our Author was shewn a violin and the remains of a harp and guitar which had belonged to the last priest of the settlement.

The island of Tinian is now the residence only of a few malefactors banished from Guam. Its present barren and depopulated state, our Author is inclined to attribute to one of those catastrophes that annihilate empires and generations.

You cannot proceed a league without finding some gigantic remains of old monuments among the brambles; and the whole island seems to be but one ruin. The trees are weak and scanty; but they have to make their way with difficulty through heaps of dry leaves and decayed trunks of trees. Here and there we find old, bare bread fruit-trees, the tops of which, exhibiting a few grayish branches, indicate to the traveller the catastrophe of which they have been the victims, without denoting its epoch. Buffaloes and wild hogs can now with difficulty escape the arrow of the hunter. The eye at one glance takes in an ample space; and, if I may venture to say so, almost every part of Tinian recalled to my gloomy imagination the wild and arid soil of the peninsula of Péron. A few low and feeble cocon-trees still raise their withered heads; you would say, they moaned the sadness of nature, and wished to die with her. Uniform plains of small elevation; a monotonous coast; a few reefs of rocks; trunks of trees parched by the sun; no road, no shelter; is not this the abode of melancholy? A scorching wind destroys vegetation, and deprives the ground of the power of reproduction. Every thing is in decay: vegetables grow with difficulty; the potatoes, yams, and water-melons, are all inferior to those of Rota; and I tremble while I think that Anson probably said no more than the truth, when he painted this country as an Elysium, as an abode of enchantment. Is there no testimony remaining of this convulsion of nature which is yet so recent?

While at Guam, our Author had frequent opportunities of intercourse with the natives of the Caroline Islands, who carry on a trade in shells, cloth, wooden vessels, and cordage, with the Mariannes. He describes this race of amiable savages in the most glowing terms. They have, he says, no characteristic physiognomy, each individual differing from all the rest, but generally, 'their features express goodness, and inspire confidence.' All have their ears pierced, and they enlarge the hole with a fish-bone: in some, the cartilage being, from infancy, drawn down by considerable weights, descends as low as the shoulder, and serves literally as a pocket to hold nails, fish-hooks, and other small articles. Their only dress, with a few exceptions, is a piece of cloth tied round their loins. Their hair is jet black, and acquires a gloss from being constantly rubbed with lemon juice; they bind it up sometimes with great taste; at other times, it is suffered to float over their

shoulders '*à la Ninon*.' They are not *ladrones*, but frank and honest in their dealings. Fighting or quarreling is said to be almost unknown among them: slings are their only weapons. Their religion

'is confined to the recognition of a supernatural power which may lend a favourable ear to their prayers. They burn their dead; and they believe that good men who have not beaten their wives, are carried above the clouds to be eternally happy: while those who have stolen iron, are changed into a dangerous fish, which they call Tibourion, and which is continually at war with other fishes. Among these people, war is the punishment of the wicked. What a lesson!

Their nautical skill and intrepidity are astonishing. In their frail *proas*, four feet wide and forty feet long, they make voyages of 600 leagues, guided only by the stars and the currents. The sea is their element, and they swim and dive like Nereids. Such is our Author's romantic account of this interesting people, which receives some confirmation from the character of Kadu, the intelligent Carolinian who attached himself to Lieut. Kotzebue at Radack, and who was deterred from proceeding to Europe, only by his affection for his child. The Governor-general of the Philippines is stated to have obtained permission of his sovereign to cede to those who would embrace Christianity, Seypan, one of the most fertile of the Marianne Islands; and the proposal has been gratefully accepted by many of the Carolinians. We regret to hear this. The worship of the virgin will be substituted for their vague belief in an over-ruling Providence, and they will be initiated into the vices, and inoculated with the diseases of Spanish colonists. It would be a happy circumstance that should render these islands accessible to a Protestant missionary.

A hundred pages are occupied with a description of the Sandwich Islands; but these were already sufficiently well known to the readers of Cook and Vancouver; and the recent account given by Lieutenant Kotzebue,* renders it unnecessary to prolong this article by dwelling upon the statements of the present Author. The *Uranie* arrived at Owhyhee not long after the death of Tamaahmaah: he died in May 1819. The 'dog of all dogs,' called by M. Arago, *Riouriou*, had succeeded to the sovereignty, but his throne is a tottering one. One of the conspirators was already at the head of a powerful army. The memory of the late king is held in idolatrous veneration, and 'the first toast given at meals is always Tamaahmaah.' M. Arago seems to anticipate that the Islands will fall eventually

* See Eclectic Review. Vol. XVIII. p 29, &c.

under the dominion of the English; and though he adverts to this probability in a tone of jealous dissatisfaction, yet, he complains that we have not already interfered to liberate the people from the absurd superstitions and barbarous customs which still prevail, and to abolish the tyranny of the priests. His account of the natives substantially agrees with that given by Kotzebue: where they disagree, the discrepancy may be suspected to arise from our Frenchman's more accommodating habits. Thus, the former states, that the Owhyheans are very uncleanly, while the latter tells us, that the women are 'extremely clean in their persons;' but he at the same time informs us, that 'fathers, mothers, boys, girls, and sometimes even hogs and dogs, all sleep together *pêle-mêle*;' moreover, that 'the air which is breathed within these infected sties, is enough to stifle a person not accustomed to it.' It is true, that they bathe frequently, and this passes with our Author for cleanliness. He admits that the women are shameless beyond all that is usually to be met with among the most degraded savages. He attempts to prove the affinity of the natives to those of the Caroline Islands, but he ends by drawing a contrast: the chief points of resemblance are, that they are of the same colour, and that he saw at Woahoo several slings twisted exactly like those of the Carolines.

M. Arago was sorely disappointed at not visiting Otaheite, which he had pictured to himself as a modern Paphos: he hints in no equivocal terms at the pleasures he there hoped to realize. How great would have been his disgust, to find that abandonment of manners which once disgraced the island, giving way before the light of education and the Bible! Happily for the poor Otaheitans, M. Freycinet determined to steer at once for Port Jackson. At Sydney, our Author found himself, however, quite at home: he was enchanted with the town; he could have fancied himself transported into one of the handsomest cities of France; and he was equally delighted with the hospitable reception the officers of the *Uranie* met with from the English. In return, he considerably over-praises the policy and management of our convict system. From New South Wales, they sailed for Cape Horn, but the *Uranie* was unfortunately shipwrecked on one of the Falkland islands, and our Author lost the greater part of his collection. After suffering considerable privations in this inhospitable and desolate region, they had the good fortune to hire an American vessel which had put back there to repair a leak, in which they proceeded to Monte Video. After a short stay, they sailed for Rio Janeiro, and thence for Cherbourg.

We have no room left to notice the scientific results of the

voyage. Owing to the defective state of the apparatus with which they were furnished, these appear to have been neither very important nor very satisfactory. The Translation is uncommonly well executed.

Art. VIII. *The Remembrancer*, for such as believe in the Truth as it is in Jesus, of every Denomination. Preceded by Three Chapters, explanatory of Man in the Fall, and Unbelief; of God's Free Grace; of Regeneration, &c. Designed as a Pocket Companion. By a Member of the Society of Friends. Third Edition, enlarged. 32mo. pp. 224. Woodbridge. 1823.

THIS neat pocket volume consists entirely of passages of Scripture, without note or comment, arranged with great judgement under distinct heads, so as to exhibit at one view, the declarations of the sacred volume bearing on the particular subject of each chapter. It is divided into two parts; the first containing the explanatory or introductory chapters referred to in the title-page; while the second is principally intended to promote the encouragement and consolation of the truly pious and devoted Christian. The titles of the chapters, will give a sufficient idea of the design and spirit of the compiler.

'Chapter I. Prophetical and historical allusions to the atoning sacrifice of Christ for sin; also of Him, as the author and finisher of our faith, unto whom believers are encouraged to look, as their only foundation and means of sanctification, justification, and redemption. II. Encouragement to the righteous to confide in God's unmerited mercy and loving kindness, and in his immutable promises. III. Encouragement to the mourners in Zion to trust in the Lord, under various trials, afflictions, and temptations to evil. IV. Encouragement to the doubting and fearful mind under feelings of unworthiness. V. Of the duty and privilege of prayer, and encouragement to maintain patience, and a persevering watchfulness thereunto, under dispensations of barrenness and darkness of mind. VI. Encouragement and promises under persecution. VII. Exhortations to Christian charity, obedience, and brotherly love. VIII. Incitements to offer praises unto the Lord Jehovah. IX. Promises to those under discouragement, principally through affliction of the body. X. The certainty of death; the saint's triumph and his support in death.'

Two striking declarations, if we have not overlooked them, might have found a place in chapters V. and IX.: we refer to 1 John v. 14. and Phil. iii. 21. Possibly, there may be detected some other accidental omissions of this kind; but, so far as we have examined the volume, the selection is sufficiently comprehensive, and free from all appearance of partiality or eva-

sion. We have pleasure in recommending it, as a 'pocket companion' that will be found useful to Christians of all denominations.

We ought to have taken an earlier opportunity of correcting a representation made in our article on *Quaker Orthodoxy**, of which this little manual by a member of the Society of Friends, reminds us. We stated, speaking according to the best information of which we were then in possession, that we had 'heard of no Quaker Tract Societies.' We are happy to say that there are such societies in existence, although the characteristic and exemplary quietness of the proceedings of Friends had prevented our hearing of them. An Institution was formed in 1813, under the title of the "Association for printing and distributing Tracts on Moral and Religious Subjects, chiefly such as have a tendency to elucidate and support the Principles of Christianity as held by the Society of Friends." Which Association appears to be in full activity. In the Report for 1821, which now lies before us, the subscriptions and donations for the past year amounted to nearly £300; and it is stated, that 'the number of Tracts issued, amounts to 48,349, of which 8620 were for gratuitous distribution.' Some of these tracts, (the series then extended to No. 30,) are in the French, German, Italian, Dutch, Danish, and Welsh languages. Among them are "Thoughts on some important subjects, selected from the writings of Chief Justice Hale;" "Detraction and Curiosity about the Affairs of Others, chiefly taken from the writings of Archbishop Leighton;" and "Bishop Burnett's Exhortation to the Practice of Religion." The price of the Tracts, which averages 1s. 2d., must limit, however, the circulation. Connected with this Parent Association, there appear to be already formed some auxiliary Tract Associations. We have a report of the "East Suffolk Auxiliary Tract Association of Friends" as far back as 1817. It contains the following brief address explanatory of its object, copied from the Report of the Parent Society in London for 1816.

'It is apprehended that the Society of Friends, though generally known in this Island, is, in some parts of it, still misrepresented, that our belief in the fundamental truths of Christianity is called in question, and the grounds of our religious testimonies misunderstood. A persuasion of this kind, and a full conviction that our faith and principles are in strict accordance with the doctrines of the New Testament, and tend to promote the present and future well-being of man-

* Ec. Rev. for Nov. 1822.

kind, are powerful calls upon us to make more general use of such means as may be proper for conveying religious information. It is also thought, that many serious persons are prepared to give our writings a candid perusal, and that the present is a favourable time for us to use endeavours, in this way, to increase the knowledge of the spiritual and peaceable kingdom of the Messiah.

‘ Whilst other professors of the Christian faith are attempting, through the medium of the press, to diffuse their religious opinions, and some of them have, through the Divine blessing, been instrumental of good, inactivity, in this respect, on the part of the members of our Society, would indicate a degree of indifference to the value and importance of their religious principles, with which they would be unwilling to be charged.’

A number of Tracts also, bearing more exclusively on the religious tenets of Friends, have been issued from more than one country press. Besides these Tract Associations, there is, moreover, a “ Scripture Lesson Fund,” the object of which is so admirable, that it deserves to be more generally known. We shall transcribe an ‘ Appeal to Friends’ on behalf of this Fund, without date, but circulated during the last year ; as it contains much interesting information.

‘ The Plans for the education of the Children of the Poor in a cheap and effectual manner, which first originated in this country from JOSEPH LANCASTER, having gradually extended since the year 1808, to all the four quarters of the world, and being now adopted in most of the nations of Europe, many thousands of children who would probably otherwise have grown up in ignorance, have received or are now receiving instruction : this affords an opportunity which should not be lost for fixing the great principles of Christianity, the foundation of all pure morality, in the infant mind, by a selection of texts from the Holy Scriptures, without note or comment. Lessons for this purpose have been prepared, which are divided into three parts, and contain a connected selection from the Bible, under the following heads :—1st. Historical lessons, selected from the Old Testament. 2nd. On our duty towards God and man, selected from the Old and New Testament. 3rd. Selections from the four Gospels, and from the Acts of the Apostles. It is proposed that this Selection should form the common reading lessons in all these Schools in whatever nation they may be established

‘ The Emperor of Russia in the winter of 1819, encouraged the making of the present selection, ordered it to be printed at his own expense, and to be used in all the Schools in his extensive dominions. The third part, or selections from the New Testament, is already printed in the common Russ upon large sheets, which are pasted on boards and suspended round the walls of the School-rooms : there is also an edition of the whole, in 8vo. ; and as the Old Testament was not translated into common Russ, the Emperor ordered those parts of it which enter into these lessons to be immediately translated. It was estimated that more than twenty millions of persons in that em-

pire had never heard a line of the Holy Scriptures, in a language that they could understand; the Christian feeling and paternal care of the Emperor will provide for the wants of these millions, but other nations will require the assistance of Great Britain to begin this great and good work.

‘ In several nations where Schools upon the British system are established, not one thousandth part of the population have ever read the Sacred Scriptures:—this was the case in Russia; this is the case in Greece and the Ionian Islands, and pretty much so in Sicily, Italy, Sardinia, Spain, Portugal, and many other countries; but as the printing of an edition of these Scripture lessons is attended with a considerable expense, and moreover as other lessons far less useful may be adopted if these are not supplied, the Committee of the British and Foreign School Society are raising a subscription which is to be kept entirely separate from its general fund, and to be applied only in printing editions of these Scripture lessons in foreign languages, not only on large sheets to be pasted on boards and hung against the wall as School lessons, but also in an octavo pamphlet. It is intended that these lessons should be sold as far as it is practicable, and the proceeds employed to print other editions. An edition of the third part, or selections from the New Testament, has been printed in Italian, not only in octavo, but also on large sheets for the use of Schools, and copies have already been sent to Malta, Naples, Rome, Florence, Leghorn, Milan, Turin, &c. Application has been made from South America, where Schools upon the British system are about to be established, for assistance in printing Reading lessons, and accordingly it is intended to print an edition of these Scripture lessons in Spanish; the want is so pressing that although the funds have not yet been subscribed, the Committee have concluded to proceed without delay, not doubting but that they shall receive timely assistance.

‘ STEPHEN GRELLLET and WILLIAM ALLEN, in travelling through Greece, observed with sorrow that the great mass of the people in the different islands, though professing the Christian religion, were as ignorant of the contents of the Holy Scriptures as the Turks themselves; but they appeared a fine race of people, and likely to do credit to any care that might be bestowed upon them: they received some copies of the New Testament in modern Greek, and some Greek Tracts with avidity; and in the island of Tinos, said to contain 80,000 inhabitants, after the travellers had parted with all they could spare, and were sailing away, a small vessel put off and followed them in hopes of getting some more. During their stay at Scio, they visited an establishment for the education of youth, chiefly of the higher class, containing 600 pupils, at the head of which is the benevolent Professor Bambass, but it did not appear that the Scriptures were used in the School; they exhibited to him the third part of the selection which they had cut out of a Greek Testament; he read it with interest, and said that he should greatly rejoice to see it adopted in their Schools. The Metropolitan of the Greek church in this island, to whom the selection was also shewn, expressed his entire

satisfaction with it, and said he thought the accomplishment of such an object would be a blessing to his country. It is proposed, as soon as the funds will allow of it, to print an edition of these lessons in the modern Greek; and this is the more necessary, as some of our countrymen who are endeavouring to revive learning in Greece, have principally directed their attention to the higher branches. STEPHEN GRELLET and WILLIAM ALLEN, on visiting the few existing Schools, universally found the classical writings of the Greeks, but in no one instance did they meet with a Bible or Testament in any of the Schools. As however the plan of the British and Foreign School Society is about to be introduced, it is of the utmost importance to be able to provide a set of Scripture lessons with as little loss of time as possible. In Italy also, where Schools for the Poor are rapidly spreading, and where hitherto the Scriptures have not been used, this selection was fully approved, the conductors of the Schools expressed an anxious desire to obtain such a work, but stated that various difficulties would prevent its being printed in Italy.

* Such an opportunity as is now afforded for spreading a knowledge of the Great Truths contained in the Holy Scriptures, and of exciting a desire among the nations who have sat in darkness, to possess the whole Bible, has perhaps never before occurred in the annals of the world. The education of the Poor is proceeding in an unprecedented manner, and its progress should be every where accompanied by the inculcation of those Great Truths which, if universally acknowledged and acted upon, would introduce the glorious times foretold by prophecy, "when the kingdoms of this world shall become the kingdoms of our Lord and his Christ."

On the subject of Quaker tenets, it is not our intention to offer any further remarks; but we have felt it due to those estimable Members of the Society for Friends, who are thus actively bestirring themselves for the promotion of religious knowledge among their own body and of the general cause of Education,—to shew that there is such a thing as Quaker zeal as well as Quaker orthodoxy; by which we mean, that genuine benevolence which is inseparable from true piety.

Art. IX. *Martha*: a Memorial of an only and Beloved Sister. By Andrew Reed, Author of "No Fiction." 2 vols. small 8vo. Price 12s. London. 1823.

OF Mr. Reed's former work, we were able to speak only in terms of qualified commendation, having strong objections to the class of works with which it ranks as a sort of religious novel, and not deeming the execution wholly unexceptionable. It has obtained, however, a surprising popularity, and has, we would fain hope, been useful in many quarters. We objected at the time to the title, and our remark might then appear

hypercritical, but it turns out to have been of some importance. A narrative which is only founded upon fact, as that professed to be, and which indeed, judging from internal evidence, we concluded it to be, could not with any propriety be termed no fiction. All fictions are founded upon facts, but upon facts more or less disguised and arbitrarily arranged to suit the design of the poet or the moralist. Taking "No Fiction," therefore, for a biographical novel, we remarked that the title was a misnomer. Unhappily, the work proves to be too true for a fiction, too fictitious for truth; and its pretensions to authenticity have afforded a handle to a personal attack upon the Author on the part of the supposed Lefevre, which, if not altogether unprovoked, displays a rancour and a malignity which nothing can justify. We cannot assuredly make ourselves parties to this quarrel: it comes more properly within the jurisdiction of a civil court, than within our province as Reviewers. Had Mr. Barnett's object been redress or the vindication of his own character, unobjectionable modes of proceeding were open to him. But we cannot conceal our suspicions, that he has been stimulated to the ill advised line of conduct he has adopted, by those whose virulent hostility has not even the poor justification of revenge, and is directed less against the person of Mr. Reed, than the religion of which he is the minister. Mr. Barnett admits, that when his friends asked him about the work, he certainly did furnish a key to some of the characters. This has satisfied us that he was not at that time acting under the influence of his present advisers; nor could he have been guilty of such extreme indiscretion, had he then entertained the sense of injury which he now affects. He admits, that Mr. Reed cautioned him not to acknowledge the application of the work to himself. This proves that Mr. R. was anxious to prevent its being so applied. All the circumstances of the case are not before the public, for the provocation which has led Mr. Barnett to publish his "Memoirs," was evidently given or taken subsequently to Michaelmas last: during the three preceding years, he is said to have spoken of "No Fiction" with commendation and complacency; and he does not deny it. Now nothing short of extreme provocation under a sense of intentional injury, could be admitted for a moment as an extenuation of the libellous disclosures (even supposing they were true) contained in Mr. Barnett's Memoirs. But we do not find him even insinuating an imputation against Mr. Reed of an intention to injure him; and the publication of "No Fiction" in 1819, could not form the real reason of Mr. Barnett's anger and vindictive conduct in 1823. The length of time which has elapsed, precludes our

regarding Mr. Barnett's appeal to the public as dictated by the honest warmth of an injured man, or of one who thought himself injured. The pretence is, that Mr. Reed refused to write something which Mr. Barnett wished him to write, exculpating him from the charges brought in the novel against the fictitious Lefevre. What Mr. Reed refused to do, or what were his motives in refusing, we know not; he may have acted imprudently, or even unkindly in this instance, although it would be the height of injustice to conclude so much from an *ex-parte* statement. But to us it is wholly inexplicable, that such an application should have been first made in 1822. A prosecution for libel would be vitiated by a similar delay on the part of the prosecutor in applying for redress. It seems strange, that during three years, Mr. Barnett should not have found out, when he was furnishing his friends with the key to *No Fiction*, that such a disclaimer on the part of Mr. Reed was rendered necessary by his own indiscretion. Had Mr. Barnett thought it possible that his character could suffer from its supposed identification with a fictitious person in an anonymous novel, he ought instantly to have demanded, not that Mr. Reed should write something to exculpate him from the charge of felony, but that the work should be *suppressed*. Nothing short of this would have contented an innocent and high-minded man, who felt his reputation attacked. Had Mr. Reed proposed to write something to the effect of saying, 'Mr. Barnett did not commit felony,' it would have amounted in our opinion to a cruel insult. How sunk must be the character of an individual which could stand in need of the impotent justification,—he never committed felony! Could it then be necessary—if necessary, could it be sufficient—to protect the character of Mr. Barnett? We repeat, that he ought to have demanded the suppression of the work, and that in 1819, had he felt that there was any danger of his being suspected of the crimes imputed to Lefevre.

We cannot, then, but consider Mr. Reed's refusal, whether prudent and justifiable or not, as the mere pretence for Mr. Barnett's vindictive proceedings. There seems to us to have been a wish to make up by some means a legal case in 1823, for the publication of *No Fiction* in 1819, or to obtain matter for an indictment on some fresh ground. We do not impute this wish primarily to Mr. Barnett. We suspect that he is not even the author, certainly not the unassisted author of the publications sold for his benefit. We say this with no unkindly feelings towards him, for it is impossible that he can gain any reputation from those productions. But we believe that he has fallen into the hands of false friends, who have

instigated him to these proceedings from other motives than the wish to serve him; and that because an action could not be maintained, he has been put upon the plan of pecuniary indemnification by means of the press. Had the attack been confined to the person of Mr. Reed, we should not have thought so ill of the head and heart which could pen the aspersions cast upon him. But when we find the warfare of calumny and malignant sarcasm carried on with his aged parents, and even with the dead, when we find female innocence and piety itself treated with unfeeling and unmanly ridicule, we cannot for a moment imagine that we are reading the defence of an injured man, but rather the effusions of some despicable individual who has abused Mr. Barnett's confidence, and, while he writes in his name, displays a malevolence of which we would fain believe that the nominal Author is incapable.

We did not intend to have said so much on a subject which can be of little interest to the public at large; but we know that Mr. Barnett's work has been eagerly laid hold of by persons who know nothing, and who care nothing, about either him or Mr. Reed, as an occasion for sneer or vulgar philippic against the Methodists, the Dissenters, or the Saints. Mr. Barnett has pandered, in his Memoirs, to these worst feelings of our nature; and even had he had truth and injured innocence never so clearly on his side, all good men must, we think, deprecate the equivocal mode of righting himself which he has been instigated to adopt. It may do harm to another; it will do harm to religion, as far as religion is implicated in the character of its professors; it cannot possibly do much good to himself.

We are almost sorry that "*Martha*" appears at this moment, or with the Author's name, as it is likely to be read by many persons with a prejudiced mind. It is a work of which we should not have hesitated to pronounce, whether it came before us as a fancy sketch or a real portrait, that it was adapted to be extremely useful to young persons. We almost wish, that the name had been veiled, and that the reader had been left to gather from internal evidence, that *Martha* was not the *Lucilla* of a novel, but a study from real life. It would have had more effect, inasmuch as our admiration is more freely conceded to an unknown and indefinite personage, than to one within our own sphere and on our own level. In that case, the indelicacy of allusion to the living would have been obviated. But possibly the Author imagined that this would lessen the force of the example. Our objection, we confess, is of a temporary nature, and applies chiefly to the present moment. The example of *Martha Reed* will, we trust, continue to operate as it

deserves, on the minds of youthful readers, when Douglas and Lefevre are forgotten.

Two volumes in small octavo may appear, at first sight, a most disproportionate quantity of matter to be occupied with the memoir of a single young woman unknown beyond the sphere of a private circle, and whose life was unvaried by any one remarkable incident. Yet, it would not be thought too long, so capricious is the public judgement in some things, were the heroine the creation of the novelist. With the mere account of what a young person did or said, or where she was born, and where she went, it would obviously have been ridiculous to take up one tenth part of these volumes. But Mr. Reed has aimed, not at narrating the incidents of a life, but at developing the progress of a character. And so well has he succeeded in doing this, so highly instructive is the *mental* history which is laid open in these volumes, that, whether the individual had or had not a real existence,—whether the portrait were or were not in every feature a faithful, unflattering copy of the original,—the work would be equally efficient for the purpose of usefulness. The design of the publication is thus stated in the Preface.

‘ Let it be understood that the history is entirely of a *domestic class*. The Author has no splendid incidents, no improbable reverses, no extraordinary circumstances to excite curiosity and hold attention. The life he records, if interesting at all, must be so, not from its dissimilarity, but from its resemblance to our own. The occurrences which vary it are of that simple and sober kind, that they abound in our daily enjoyments, and are familiar to our common existence. The same observation should be applied to the character he would describe. It is not intellectual so much as *moral*; and if intellectual, the mental endowments are only such as are ordinary and general, while they are successfully directed to high and extraordinary moral attainments.

‘ The Author was convinced that in portraying such a life, it would be utterly useless merely to make a chronological record of events and actions, or even to do more than faithfully describe the leading features of character. He has been concerned to subordinate dates and occurrences to their moral effect; to trace the influence of circumstances on the passions and the judgment; to shew, not only what the individual became, but to mark, step by step, the way in which she reached her spiritual elevation. And this object was not to be effected by a hasty sketch, or a few powerful strokes of the pencil. Patient exertion was indispensable. There must be stroke upon stroke, line upon line, touch upon touch, to reach progressively the full expression of a character at once energetic and delicate.’

It was inevitable that, in endeavouring to accomplish this, the Author should be tempted to linger at particular points

and that his style should sometimes run into diffuseness. A want of compression is the prominent defect of the work. Yet, with this qualification, few readers will, we imagine, think it too long. The character of Martha is truly feminine and perfectly natural. It has none of the stiffness of the model, none of the pedantry of an over educated character, none of the false sentiment of the heroine, but is of that simple, domestic, amiable kind which every one would wish to realize in his daughter or his sister. Had we room or inclination for minute criticism, we might very possibly detect remarks or expressions obnoxious to animadversion. But, upon the whole, the work has struck us as exceedingly well written, and in a much chaster style than the Author's former production. We frankly confess that the work has strongly interested us, though we had not the slightest knowledge of the individual whose virtues it commemorates; and we judge that it will interest, not indeed all sorts of readers, but the young for whom it is designed, and all who feel for and with the young. The parent may derive from it many valuable hints, while the youthful reader will find in it an attractive example of rare, yet far from unattainable excellence. On this account, waiving all criticism, we have pleasure in giving it our cordial recommendation. We shall merely subjoin a few extracts, and leave them to speak for themselves.

' Hitherto Martha's mind had been free from any continued uneasiness on religious accounts. She had been nurtured on the bosom of parental piety; her education had restrained her from many of the faults common to childhood; she rejoiced in the exercise of filial love and obedience; her sensibility sympathized with the affecting portions of scripture history; her temper was cheerful, joyous, and unsuspicious; what wonder, then, if she had hastily concluded that she knew all it was necessary to know, felt all it was needful to feel, and did all it was requisite to do?

' If any thing occasionally disturbed this state of self-satisfaction, it was the often-reiterated admonition of her anxious and beloved parents: "Remember, my dear, *profession* is not *possession*; *pious education* is not *piety*; the *form* of godliness will never save you." These exhortations had fixed themselves in her memory, while her mind was unprepared to appreciate them; but, now that her eye was turned inwardly upon herself, they arose to her clothed with an importance they had never worn before, and gave force to those convictions of which she was so entirely the subject.

' Martha's principal deficiency had been the want of self-inspection, a defect that is never supplied but by religious influence. She had mourned over an evil temper, and confessed the criminality of a wrong action; but she had not inquired into the motives and principles of conduct: she had admitted the truth of our general depravity,

but she had not realized it. And now that she was disposed to a sincere examination of her heart, she was surprised and pained at the discoveries which were made to her. In bringing her thoughts, her motives, and her affections to a high, holy, and spiritual standard—a standard she had not before comprehended—she found that the least offence, the least defect, exposed her to condemnation. She was constrained to admit, that she had sinned, and come short of the glory of God; that, however well she might have thought of herself, or her connexions have thought of her, she was “by nature a child of wrath even as others.” She awoke as from a profound sleep; she had dreamt of peace and security, but she was awakened by the stings of an accusing serpent coiling round her heart.’ Vol. I. pp. 42—44.

* * * * *

‘To possess the theory of religion only is of high advantage. It is possessing the escape-ladder, which, though it may never have been used, is always ready for use when the hour of distress shall arrive. Thousands, from their ignorance of Divine truth, have to inquire for the means of salvation when they should be intent only on their application. They are aware of their danger, but know not where their help is to be found; and they remain in a state of most fearful distress, if they are not precipitated into overwhelming despair.

‘From these perplexities Martha did not suffer. In the ruin of her existing hopes, she knew where her only, her last dependence must rest, and her eye turned spontaneously to that Saviour who is the hope and consolation of Israel. With this object her mind had been familiarized for many years; but it is important to mark the fresh lights in which it was now contemplated. Before, it was the Saviour’s gentleness of temper, the benevolence of his heart, the innocence of his life, the distress of his circumstances, or the agonies of his final hours, that called forth her sympathy, while the more exalted parts of his character rested behind a veil, which she had little desire to remove. Now, however, it was on these her thoughts most earnestly dwelt. The Saviour as mediator; his engagements for man’s redemption; his authority to forgive sins; his power to propitiate Divine justice, and bring near to us the infinite Mercy; his conquest over our spiritual foes, and his bestowment of a renewing, sanctifying spirit,—these were the particulars in his character and work, which were felt to be so needful to her condition. She searched the Scriptures afresh, and found that they testified of Him in a sense and with a power to which she had been hitherto a stranger. She saw that Christ was indeed the wisdom of God—the power of God—the Son of God—God himself, manifested in the flesh. It was apparent to her, that the Saviour, possessing the nature of God and man, was qualified to stand in the breach, and effect our reconciliation. A scheme of salvation lay before her above her hopes—above her thoughts: she could not doubt its suitableness—it was exactly what she wanted: she could not question its sufficiency—it was the production of inexhaustible love. “No,” she remarked at this

period with peculiar emphasis, "I cannot for a moment doubt the ability or the willingness of Jesus to save to the very uttermost; my only doubt is, whether I have come to him aright for salvation."

Vol. I. pp. 48—50.

Our next extract will give a view of her active benevolence at a more advanced period.

' On one of these exploring excursions, following the current incidents of the morning, she arrived at a place called Newgate Street. The name which describes it, however, is not likely to suggest a just idea of it. It is a small hamlet, resting on the verdant bosom of a gentle eminence, which springs from the surrounding pastures. The cottages fringe the edges of this somewhat circular elevation, without assuming any thing of a set and artificial appearance. They are detached and diversified in form and position; yet all are simple and chaste. Their base is relieved by the aspiring flowers, and their soft brown roofs half hidden in the overhanging and nodding foliage. The eye is carried to them by "the merry green," which, animated with rustic figures, forms a beautiful fore-ground; while pretty vistas are often breaking on the sight between the cottages, revealing the descending glade, softened by shadows, and bounded by swelling hills crowned with wood, and basking in the warm and blessed light of heaven. There is a completeness about this humble spot, which satisfies the eye; there is a freshness, which invigorates the taste; there is a quietude, which soothes the soul. It speaks of separation from the world; of ignorance of the hacknied ways of life; and exemption from its vices and its snares. And of how many spots in our picturesque and happy land may all this, and more than this, be said!

' Martha, coming unexpectedly on this scene, fed on it with a relish which ever afterwards made it sweet to her memory; but no illusions of taste could induce her to conclude, that the inhabitants were as pure and as happy as their situation suggested. She knew that man, in his best estate, is still ignorant, vain, and sinful; and here she dreamed of no exception. She made her visits; distributed her counsels and her tracts; and acquainted herself with their moral condition. She found that these people were five miles from their parish church, and that they had no means of instruction within their reach. That the fathers, from having no employment for their time, acquired the habit of passing most of the Sabbath at the village pot-house; and that this wretched habit had opened the entrance to others, injurious to their character and the comfort of their families. The mothers, indeed, remained true to their domestic duties; but neither father nor mother nor child had the attention directed, from year to year, to any thing beyond life's transitory concerns. Yet, many expressed a concern to observe the worship of the Sabbath, if the means were within their power; and were desirous that their children should receive a better education than had been granted to themselves.

' This information affected Martha most deeply. Here were a

people surrounded with the light of truth, and yet sitting in darkness; in the midst of a Christian land, and yet without a school, without a sanctuary, without any one to care for their souls; living like the brute in their pastures, alive only to sensitive enjoyment, and dying also like the brute, as ignorantly, though not as safe. The external signs of their happiness only rendered their spiritual wretchedness the more deplorable. Martha looked on the lovely spot as her Saviour looked on the outward magnificence of Jerusalem, and wept; and her sympathy settled down into a resolution often to visit this place, particularly to notice it in her prayers, and to use her best efforts to put its inhabitants nearer the means of religious improvement.

'The days spent in these benevolent exercises, were, in the review, some of the most pleasant and important of her life. It is little to say that she never met with insult or molestation of any kind; she seldom met with neglect; and, in most cases, she was received with undiminished gratitude and kindness. As she became known in some of her favourite circuits, she would be welcomed on her way by smiling faces and simple courtesies; groups of happy children would often be gathered round her resting place, reposing on her knee, and hanging on her lips, attracted by her winsome manners and tempting rewards; and, though far from seeking such offerings, the thankful tear would sometimes fall in her presence, and the blessing that would not be refused an utterance, would sometimes descend on her head. The benevolence of her errand called into play the kindest parts of human character; she communed with her kindred on the best of terms; she walked in the warm glow of human sympathy; and she frequently saw some fine illustrations of what is most lovely and generous in our nature.' Vol. II. pp. 16—20.

The closing scene corresponded to the lovely tenor of a well spent life; it is extremely touching. We have room only for one short extract.

'On observing my distress, she readily changed the course of her remarks, and, with a mixture of confidence and tenderness, continued—"What a mercy that we have lived together so happily—that we have understood each other so well—that we have had such opportunities of forming an affection which will never be broken—no brother, *never be broken!* I feel assured that our love shall be continued and perfected in heaven. We shall only be separated as for a moment—and then—then we shall meet before the throne never to part!" Her thoughts dwelt upon the assurance with delight.

"O how little have I done for the cause of my Saviour! I did hope my life would have been spared to be useful to others; but Jehovah has appointed otherwise, and I bow to His will! I cannot now serve him by my life; I pray that I may yet do it by my death. *O that my death may be made eminently useful*—that it may constrain many to work while it is called to-day—that it may quicken many to thoughtfulness and prayer!

"And, perhaps, in that world to which I am going, I may be *useful* as well as happy. I shall be, my Saviour says, as the angels in heaven; and they are all ministering spirits sent forth to minister to the heirs of salvation. Dear Brother!" said she, touched by the thought, "perhaps, perhaps it may still be my privilege to hover about your ways, to contribute in some mode or other to your comfort or your usefulness. When I am gone, O do not think of me as *afar off*, but as near to you, as watching over you, as soon to join again for ever!"

"O my dear, dear brother, do not weep—do not weep—that will break my heart! If you knew all I have suffered, you would earnestly pray for my dismissal—indeed you would. I would not advert to any thing that should give you a moment's pain; but I am desirous that you should know that I am happy—yes, notwithstanding all I suffer—that *I am happy*—that religion makes me so—that God does support me. *This will be a comfort to you at a future time.*"

Vol. II. pp. 169—71.

Art. X. *Ancient Military Architecture*. A Series of Views of the most interesting Remains of ancient Castles of England and Wales; engraved by W. Woolnoth and W. Tombleson, from Drawings, by G. Arnald, A.R.A. &c. with Historical Descriptions. By E. W. Brayley, jun. 8vo. Parts I. to III. Price 4s. each. London. 1823.

AS a work of art, the Castle cannot vie with the Cathedral; it is, however, in some respects the more interesting object, as being richer in historic associations, and it forms a not less picturesque feature in the landscape. Some of the castles which remain as grim monuments of feudal times, have been again and again selected as popular subjects for the pencil; but hitherto, there has been nothing approaching to a complete series of views illustrating the existing remains of our military architecture, on a scale that should bring them within the reach of persons of moderate resources. We have great satisfaction, therefore, in noticing the present publication, which is well deserving of public encouragement. The contents of the numbers now before us, are Peverel's Castle, Brougham Castle, Warkworth Castle, Chepstow Castle, Goodrich Castle, Newark Castle, Ashby de la Zouch Castle, Pickering Castle, Rochester Castle, Carisbrook Castle, and Thornbury Castle. The execution of the work is in every department highly respectable, and does credit to the Editors. It is continued in monthly numbers, and is to extend to three volumes. When complete, it will form an interesting appendix of illustrations to our English histories.

ART. XI. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

In the press. A Classical Assistant to the Study of Homer, Virgil, &c. in the translations of Pope and Dryden. By Mrs. Oom, in one volume octavo.

Remarks on Female Education, adapted particularly to the regulation of schools. 1 vol. 12mo.

On Comets. By W. Cole, Author of Conversations on Algebra. 1 vol. small 8vo.

Four Treatises, by Mr. Haldane on Self Examination—Mystery of Redemption, &c.

A Treatise on Practical Cupping. By Samuel Bayfield, Surgeon.

A Memorial of the late Rev. W. Evans of Wymondham, Norfolk: including a selection from his correspondence, and a funeral sermon. By the Rev. J. Hooper, A. M. in 1 vol. 12mo.

Preparing for publication, Six Etchings, from Pen Drawings, of interesting Scenes in Italy, drawn and etched by Mr. W. Cowen, and dedicated by permission to Lord Viscount Milton. Size of the prints, 16 inches by 10.

Mr. Wright, Accountant, Fenchurch street, will publish in a few days, "the New Mercantile Assistant, and General Cheque Book," containing nine copious and distinct sets of tables. The first series (which contain more than one hundred tables) are calculations by reduction, on a novel and simple principle; exhibiting, at one view, what any commodity, purchased in the aggregate, *i. e.* by the ton or cwt., costs per single lb. stone, or qr. any number of lbs. or stones, or qrs; or vice versa.—The eight other tables relate to the public funds—life annuities—wine and spirits—hay and corn, &c. &c. all peculiarly simple, and adapted to the purposes of commerce—and as a cheque in the counting-house. 1 vol. royal 12mo.

In the course of the present month will be published, Observations made during a Residence in the Tarentaise and various Parts of the Grecian and Pennine Alps, in Savoy, and in Switzerland and Auvergne, in the years 1820,

1821, and 1822, with remarks on the present state of society, manners, religion, agriculture, climate, &c. By Robert Bakewell, Esq. in 2 vols. 8vo. illustrated with plates, &c. &c.

The English Flora. By Sir J. E. Smith, President of the Linnæan Society, &c. &c. in 8vo.

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Sketches of the Lives of Correggio and Parmegiano, with Notices of their principal Works; beautifully printed in small 8vo. with a portrait.

Lectures on the General Structure of the Human Body, and on the Anatomy and Functions of the Skin; delivered before the Royal College of Surgeons of London, during the course of 1823. By Thomas Chevalier, F.R.S. F.S.A. and F.L.S. Surgeon Extraordinary to the King, and Professor of Anatomy and Surgery to the College. In 1 vol. 8vo.

The Royal Naval Biography, Vol. I. Parts I. and II. in 8vo. Containing memoirs of all the flag-officers living at the commencement of the present year. By John Marshall, (B.) Lieut. R. N.

Vols. II. and III. containing Memoirs of the Captains and Commanders, will appear shortly.

The Jamaica Planter's Guide, or a system for planting and managing a sugar estate, or other plantations in that island, and throughout the British West Indies in general. Illustrated with interesting anecdotes. By Thomas Roughley, nearly twenty years a sugar planter in Jamaica. In 1 vol. 8vo.

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portion of Mr. Britton's Cathedral Antiquities of England.

The Remains of Henry Kirke White, of Nottingham, late of St. John's College, Cambridge, with an Account of his Life, by Robert Southey, LL.D. The 10th edition; the three volumes are now condensed into two. A few copies of vol. 3. may be had separately, to complete the former editions.

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Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Rev. John Blackader; compiled chiefly from unpublished Manuscripts, and Memoirs of his Life and Ministry, written by himself while prisoner on the Bass; and containing illustrations of the Episcopal Persecution from the Restoration to the Death of Charles the Second. With an Appendix giving a short Account of the History and Siege of the Bass, &c. By Andrew Crichton. 12mo. 8s.

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